

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

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NEW SERIES
VOLUME XXXVIII. No. 30

Who Who and What's What

Thirty new subscribers in First Church, Hattiesburg. Thank you.

Nebraska will vote on the question of sale of liquor this fall, as will also the state of Oklahoma, the only state in the union which was born dry.

Not Henry Ford but Dr. Ford now, the degree of Doctor of Engineering being conferred by Michigan State College. And Dr. Ford has a new book just out.

It is said that the cost of running the federal government has increased more than 900 per cent in thirty years and that of local government more still. We are in the grip of office holders who oppose any reform which reduces the number of offices.

Poor Spain that tortured Protestants so long and was kept in ignorance and suppression by the Catholic Church, is now suffering internal disorders. Like a peevish sick man, irritated by everything that touches him, the government is now threatened with overthrow again. Truly the fathers have eaten sour grapes and the children's teeth are set on edge.

A Methodist editor tells of an Irishman who tried to raise his chickens by starting the food fifty-fifty sawdust and meal, increasing the sawdust every day and reducing the meal, with the result that when the chickens grew up three of them had wooden legs, and one was a woodpecker. Must have been a blockhead instead of an Irishman.

We have just closed one of the best meetings Eden Church, Jasper County, has ever had. We had 42 additions, 34 for baptism and only about 10 of this number were children. All old members pledged themselves anew to the church covenant. Rev. L. T. Fagan of Grand Prairie, Texas, did the preaching. Pray for our new converts.—M. C. Waldrup, Pastor.

Roger Babson recently declared: "I have not been able to find a single useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."—Watchman-Examiner.

We have every reason to be interested in our neighboring state of Arkansas. Some of our own kin have been among those who labored to build up the cause of the Master there, and some of the world's best are found there. But on a recent passage through the state one way by automobile and back by railway train we were shocked to see the boldness and effrontery of the devil's minions. We were reminded of the passage of scripture: "Where Satan's seat is," and "Their glory is their shame." Whiskey and liquor signs were on display in almost every village and hamlet, more conspicuously than any state in the South except in Louisiana. Shamelessly brazen and defiant seemed the devil's agents. The Christian people of that once great commonwealth need our prayers that God may give them the victory in the fight which is sure to come.

The oldest Baptist church in Tampa, Fla., is a Negro church, 75 years old.

Dr. Prince E. Burroughs and Dr. I. J. Van Ness and his wife have gone to the Sunday School Convention in Norway. This is said to be Dr. Van Ness' first trip abroad.

Through the years of persecution Christians in Russia have kept the fires of religion burning and now there seems to be coming the dawn of religious liberty, at least by official action.

Mr. Roger Babson says a great spiritual awakening is just ahead of us. We do not know his method of figuring, but we believe with him that God has waited as long as He can and will pour out His blessing upon us. "Make haste, O my God."

I closed a meeting at Stratton last Friday. Seven additions, six upon profession of faith. Neal Putnam of Harperville was song leader, Miss Omega Nutt of Lena pianist. Miss Nutt and I are at Rock Branch, Newton County, this week. Next week will be at Pinkney.—Montie A. Davis.

Call the Mexican government Socialistic or any ugly name you wish, but when the President leaves his comfortable home at night and goes about at midnight to see in what sort of shacks the poor people live, and seeing vows to see that they get more comfortable and healthful places in which to live, well we are for him. It beats talking about the forgotten man and then going off to play poker on a rich man's yacht.

Good Morning Gloria has just come to our desk, a book of five stories published by The Story Book Press of Dallas, written by Gloria Young. That these are good and wholesome stories is evidenced by the fact that they appeared first in The Baptist Standard where they attracted a wide reading. They will now be enjoyed by an even larger circle. The author has had many stories published.

The Judson Press of Philadelphia has just issued a volume by Dr. John Spencer Carman, a Baptist medical missionary in India. Its title is "Rats, Plague and Religion." It is a portrayal of the unsanitary conditions in India and what medical missions by Christian people is doing to help these people. The book does not purport to be pleasant reading, but it will cheer the hearts of those who believe that Christian people have a ministry of relief to those who know little of modern medical methods and care. Price \$1.25.

Dr. Allyn K. Foster was long secretary of the Department of Student Work among Northern Baptists, a position apparently corresponding to that held by Dr. Fr. H. Leavell among Southern Baptists. This gave him fine opportunities for contact with young men and women students, and service to them. Just now comes from the Judson Press a new book by him entitled "We Can Still Believe in God," which embodies his message to them gained from his personal experiences in this field. The book ought to and we believe will be a real tonic to intelligent faith. A glance at the chapter heads shows the method of approach and treatment. These include "Changing Views and Unchanging Realities," "Things and Thoughts," "Science at the Borders of a New World," "The Living and the Rigid in Religion," "Good News of the Christian Message," "Can a Man by Searching Find God?" "The Intimacy of God," and "Meeting the Present Crisis."

On June 20th the national debt was \$34,331,836,012 a record for all time, even above war time, and it is going higher because of recent appropriations made by Congress.

Senator Arthur Capper of Kansas says that in ten years three fourths of the nation will be dry again, because conditions are worse under repeal, and repeal has been a blow to legitimate industry.

When the religious jibberly-flips meet for an all-day singing there is a possibility that somebody may get in a sermon edgewise during the day, or at least say a prayer, but when the deacons meet out on the golf course on Sunday the case is hopeless.

Miss Mary Louise Crutcher, daughter of Dr. Geo. H. Crutcher of Tampa, Fla., and sister of Mrs. B. Locke Davis of Brookhaven, was married July 8 to Mr. Robt. D. Montgomery. They are both graduates of Stetson University and will make their home in New Haven, Ct.

We are glad to have this week the first installment of a series of articles by Mr. P. I. Lipsey, Jr., of the Department of Journalism in Stetson University. He will tell us something about conditions in Europe as he hears and sees on his trip abroad for the summer.

Mr. Frank E. Skilton is thoroughly organizing for the 5,000 Club round-up. He says that the prospects are for 10,000 members instead of the 5,000 proposed. Now you have always wanted to belong to a club. There are some of them that do good and others that do harm. But we know of no club in the world that you could join with more prospect of doing good than the 5,000 Club or the Hundred Thousand Club. These are made up of the elite in our churches who love the Lord enough to go on with Him to the end. If you can add a dollar a month to your regular offerings join one of them. If you can add two dollars a month, as many are amply able to do then join both these clubs and let's get these debts out of the way of our work. Money invested here is worth more than almost anywhere else in the world.

"I'm going fishing" said Simon Peter and gathered up his net. He had come to the conclusion that he "had to make a living." But he didn't go by himself. There were half a dozen "me too's" who went along. The Israelites in the desert had said, "As for this Moses we know not what had become of him." And here was a majority of the twelve who were about of the same mind concerning Jesus. So off to the lake they went. But times were not like they used to be. The fish had fled. Times are never very good for the man who forsakes his God-appointed task and turns back. Along comes the Lord at break of day and finds them hungry and discouraged. Graciously he provided a good breakfast and then begins asking Peter some questions. Maybe it is not good to preach to people on empty stomachs. But He is not going to fill their stomachs and tell them to go. Peter has to be set on the road again and to be taught a thing or two. "Lovest thou me more than these?" Peter was a superior man and he was too well aware of it. But if a man is to excel here is the place for it. "Lovest thou me?" Here is the tie that binds. Here is the link between us and the Lord. If this is strong we will not be uneasy about making a living. And if this is strong then we will be in position to feed the lambs and tend the sheep. If this is absent then all is lost.

EDITORIAL TRAVELOGUE

Right now we are sitting on a rustic chair, writing on a rustic table on the open porch, or terrace of the former office editor of the Record and manager of the Baptist Book Store in the "before the war" days, Mr. J. J. Lipsey and his good wife, just outside of Colorado Springs, Col., at an elevation of some 6,000 feet above sea level, at the mouth of two canyons which come down out of or run up into Cheyenne Mountain, just beyond which Pikes Peak lifts its head nearly three miles high. The children are playing and the dogs barking in a park on one side and the wild geese are honking in the lake near Broadmoor Hotel on the other side. You may find out about some of the other animals by reading the children's page (if you haven't already read it).

We were almost literally yanked out of the editorial seat in Jackson by a message which made necessary our immediate departure. Leaving Jackson by railway train on Monday, July 6, we were met at Memphis by an accommodating son who the next morning took this scribe in a car across the state of Arkansas and a good part of Oklahoma to pay affectionate respect to a sister who was entering the gates of pearl. Here the fountain of memory brought the youthful years back as we who had walked together in life's morning, stood facing the sunset and the dawning of another day. God has been marvelously good to us through all the years, and there was no fear as the gates of eternity opened. Rest at last when the fever of life has given place to the health of the heavenly home.

As A Bird To The Mountains

It had been the plan of the one who makes the children's page in the Record to make another trip this summer to the cooling shadow of the Rockies. Her other half had been entreated to share this outing. With this gentle pull from her and an affectionate push from our fellow workers at Baptist headquarters we two found ourselves rolling westward. The time and immediate occasion of our coming were unexpected, but "there is a divinity which shapes our ends rough hew them as we may." Before the week ended we were on our way, harking to the call of the highlands, and to an affectionate invitation of the two members of the clan in Colorado. And sure enough on Saturday morning we four were seated at the breakfast table giving thanks for the goodness of God.

When all thy mercies, O my God,
My rising soul surveys
Transported by the view I'm lost
In wonder, love and praise.

Unnumbered comforts of thy love
My daily thanks employ
Nor is the least a cheerful heart
That tastes these gifts with joy.

While we left home in haste with heavy perspiration plowing furrows in our cheeks (due to worry with the baggage in part) we slept the first night out here under two pairs of blankets and stood in front of an electric heater the next morning. The papers in this region find great delight in publishing every day how high the thermometer stood the day before in other less favored spots. And they had plenty to rejoice in for in some places a temperature of 118 was reported. Of course that was not in Mississippi.

To Church And A Negro Singing

On Sunday morning we were on our way to the First Baptist Church down in Colorado Springs where we had worshiped several times before. Among the pastors of other years was Dr. J. H. Franklin, a native of Virginia, now President of Crozer Seminary and President of the Northern Baptist Convention. The Northern Convention met here a year ago, in the City Auditorium. Baptists are not so numerous in these parts as in Mississippi. There are three Baptist buildings in Jackson which are larger and better equipped than the first Church here. But the service here was worshipful. The pastor, Dr. Skene, a native of Indiana, preached on The Challenge To The Church. The "Three Points" were the challenge of Modern Invention, of Mod-

ern Science, and of Nationalism. He read for a scripture lesson the Letter to the Church at Philadelphia in Revelation, but the sermon was not an exposition. The singing was led by a good choir, which included some good old hymns as well as worshipful anthems. We were greeted as we went in and as we came out by deacons and other members of the congregation, who are glad to show Christian hospitality to the great number of tourists who visit here in the summer.

A glance at the morning paper showed that on Monday night there would be an entertainment by the Negroes of this community at Aca-cia Park, a part of the summer entertainment program given by the city. We went. There were more people there by far than were at church, indeed than we have seen at any church service for a long time. And they sang well. There were probably forty of these colored people in the chorus. They sang the spirituals with which we are all familiar, and a few other numbers. The people evidently listened with pleasure. To one who had heard Negroes sing in Mississippi and other Southern States, there seemed something lacking of the warmth, heartiness and abandon of the Southern Negroes. And these colored folks in Colorado had learned to roll their R's with the best of them. When they sang Dixie and Swanee River and Carry Me Back to Ole Vir-giny, you were reminded of the Psalmist's protest against singing the Lord's song in a strange land. But these wanderers from the Southland are not hanging their harps on a willow nor apparently pining to return to "Jerusalem."

Over The Divide

On previous visits we had gone twice to the summit of Pike's Peak and seen many places of interest and charm in this region but we had never gone over the "Continental Divide." This is the backbone of the Rock Mountains, and in a way of the United States. And you who have seen it will agree that this country has got a good backbone. This a day's trip across a district bigger than all Switzerland, and these people tell you with assurance that there are more mountains here in Colorado than Switzerland ever dreamed of. Like Job we can say we had heard by the hearing of the ear, but now we have seen. How can we tell it?

Our host had said, "How about a trip across the Divide?" And we had answered, "Where thou goest I will go." And off we set on Tuesday morning. Fill your tank. Check your oil. Examine your breaks. Test your tires. You will need a good car and a spirit that enjoys adventure. Out of Manitou with a glance at the incline that seems to run straight up, and on which we remember how our ears "popped." Up Ute Pass a winding spiral way, on and on, with a glance back at the city you left behind, over your left shoulder at Pike's Peak which in the morning sun looks like a golden shock of wheat big enough to fill all the world's granaries. But mostly you are looking ahead, for you can't forget that these roads are winding and you don't know what or who is around the corner. But all the time you are looking up for you can't take your eyes for long away from the mountain ranges ahead of you. You pass occasionally a field of potatoes or a field of lettuce. You have left the corn fields behind you. Occasionally is a small field of wheat still green, while that in the plains has been harvested. But everything looks little in comparison with the hills. Not many people living here now. Even cars become fewer on the road, but now and then you see one zizzagging above you or one comes suddenly around the curve.

When we have hurdled the two ranges of hills we come across the Arkansas River lost up here in the mountains. A few days ago we had crossed it down at Little Rock. Up here it seemed to be a long way from home, and it was hurrying as hard as it could go to get to the rich plains down in Arkansas. It goes by you so fast that it fairly takes your breadth as it tumbles over the rocks or roars through a gorge. We crossed it again and again as we went up the slope. To follow the streams is almost the only way to get through the mountains.

Here we passed five 'buses loaded with tourists. They carried a Georgia tag, but that was no sign they were from Georgia. They looked tired, and would certainly be more so before they got to California and back. We came to Twin Lakes where the roads divide and we took the left to go over Independence Pass. Here are two beautiful lakes which spread out in one of the few open spaces. We stopped for lunch at the village which seemed almost deserted. A young school ma'am waited on the table and the old lady proprietress longed for the good old days when killings were common and business was good. She came from Baltimore more than 50 years ago. She was a bureau of information, easily released.

Now we are headed for the pass, the highest in the Rocky Mountains. The peaks are strewn with snow in front of us to the right and to the left. We have left the river behind us and have adopted a smaller creek which comes roaring down the canyon. This we ascend coming after a while to where the snow is on the sides of the road. Just to see how snow feels in July, we stopped the car, climbed some thirty steps up and gathered the snow in our hands, for we were now 12,200 feet above sea level, the highest pass over the Rockies. But walking was not easy at this altitude for our heads felt like balloons and our feet like pneumatic tires. Before ten steps had been taken this traveler was gasping for breadth, but we were determined to play in that snow. Just a little later we came to a bank of snow by the roadside which we reached with the hand without getting out of the car. It must have been five feet deep in that place. Before we reached the top we saw the tunnel which had been cut through the solid mountain to bring water through from the west side to the east side. Thus water that would have gone to the Pacific is turned to the gulf. It was said to be nine feet wide, nine feet high and over three miles long through the mountains. It brought a torrent through, clear as crystal. One realizes in these parts why water is used in the Bible as the symbol of life.

Over the top we went and looked back now as we had looked forward a few hours before to the snow streaked range that shimmered in the sun like the battlements of glory. Far as the eye could see these peaks stood sentinel in the midst of a continent. Great is the Lord in the mountain of his holiness. Beautiful for situation as Mount Zion. Yes the whole earth is filled with His glory. On the other side another stream greeted us and like a welcoming angel offered itself as our guide down the western slope. We followed its meandering course on and on around and around, gradually now descending till we came to the junction of this stream with Colorado River which goes from here to the Pacific Ocean.

Where these streams meet is the picturesque little city of Glenwood Springs, a resort established largely by the railroad which passes through. It nestles in this valley completely encircled with mountains, from which the only exit is by the way which the streams have made. It is noted for its good hotels and for the mammoth hot spring in which the sulphurous water boils up in a circle thirty feet wide. Here is a drinking fountain, and bath houses, and an immense swimming pool fifty feet wide we judge by 300 yards long. Through this flows constantly two streams of water, one hot, the other cold, regulated according to the season. In the evening this was the resort of men, women and children. The sulphurous fumes are quite in evidence. Here we slept well, fared sumptuously and were ready to return in the morning.

Backward, Turn Backward

Up the hill again and over the Divide, but by a different route. In going over yesterday we were several times puzzled by apparently going down hill when the water was running the other way. This morning the same thing occurred. We were as sure as we could be that we were going down hill. To test it we stopped the car to see which way it would roll. Immediately it began rolling backward apparently up hill. From this we knew that our eyes were fooling us and we

were really going up the mountain. The next day we read in a popular magazine about a road in Maine where travelers have the same illusion. The explanation seems to be that either in front of you or beside you the mountain rises so abruptly, that the road which runs along its side seems to be going down when it is going up. Page Herr Retativity Einstein!

By this route instead of going over the mountain top we passed through a tunnel two miles long, a one way road on which cars go one way on the hour and another on the half hour. There we looked back at the mountains which seemed to be covered with a cloth of purple velvet which shimmered and changed hues with every moment or in every direction. And here is Leadville, the highest incorporated city in the United States which a semicircle of snow streaked mountains, perpetual snow apparently. Here we found the Arkansas River again which begins in these mountains, and we followed it for possibly 150 miles down its raped course to Pueblo, except where we detoured for 40 miles through a desert country, traversing for a large part of the way a dry canyon. Here we saw little sign of human habitation, and occasionally a bunch of cows with a semicircle of snow streaked mountains, tion. Then we reached the highway and civilization (including the penitentiary) at Canon City. Before the sunset we were back with our feet under the table of the hospitable home at Pinegrove, Broadmoor.

But not to tarry long for the call of work unfinished back at the office in Jackson could not be hushed. So on through two days and nights on the train we sped with the temperature in the cars quite comfortable on account of air-conditioning while outside it ran to 104 at Little Rock and higher still at Booneville. And as this goes to the printer we are buried in work that has awaited our return. Grateful for traveling mercies, better we trust for these experiences, and willing so far as in us lies to give all to the service of God and men.

—BR—

All the friends and loved ones of Rev. C. C. Carraway will be glad to know that he is resting nicely following a severe sinus operation last Saturday in Jackson. Rev. Carraway's work as missionary evangelist in the Delta district is being handicapped due to his illness. He hopes to be able to return to his work within the next two weeks. At present he is at 331 North Street, Jackson, Miss., at the home of his mother-in-law, Mrs. Chas. W. McMaster.

Things are going fine with us. We moved on the field here from Mackville, Ky., July 3rd. We found the pantry all stocked up with good things to eat. The people here and at Maben have been lovely to us. The work is very encouraging. In the service last Sunday at Maben we had one conversion and one to come into the church by letter. We begin a revival meeting here at Ackerman on Sunday, July 19th, with the pastor doing the preaching. Remember us in your prayers.—J. B. Smith.

First Church, St. Joseph, Mo., passed highly appreciative resolutions about the work of Pastor Frank Tripp and otherwise showed their high regard for him inducing him to remain with them rather than accept the work as Promotion Director of the Executive Committee of the Southern Baptist Convention. The St. Joseph News-Press had a highly complimentary editorial showing the appreciation in which he is held.

—BR—

Herbert Hoover says: "The nature of the work of the ministers of our churches precludes the thought and usually the possibility that they should themselves provide for their old age. The provision of some form of retirement pension is a duty owed to them by the congregations and public they have unselfishly served. Experience and actuarial knowledge are needed to avoid practical financial difficulties; but where these have been utilized, the pensioning of ministers should be generously supported." Relief and Annuity Board, Southern Baptist Convention.

LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.
Professor of Journalism
John B. Stetson University

—O—

Biographical Note

Mr. Lipsey is a newspaperman of 15 years experience, including six years in Europe. He has done journalistic work in ten Southern States, as well as in Washington, New York, London, Paris and Geneva. During the war he served as an infantry officer, commanding a company on the western front. He is spending this summer in European travel.—Stetson News Bureau, DeLand, Fla.

—O—

London, July 6—The English are in a terrible stew about the Italo-Ethiopian problem, and their government can think of no solution except a tremendous increase in armaments.

Already the chancellor of the exchequer is devising means to produce additional revenues to meet the cost of new ships, guns, airplanes, bullets and high explosives, which speak a language more readily understood by Mussolini and Hitler.

The steel and chemical industrialists, the munitions manufacturers—and these constitute a powerful element in Great Britain's economy—are licking lips in greedy expectation. In advance of the huge government orders money is circulating more freely and prices are higher.

—O—

The British nation will never forgive Mussolini for the humiliating defeat suffered by the London government in the concerted international movement to prevent the conquest of Ethiopia.

Sooner or later the Italian duce will be required to pay dearly for his vainglorious triumph, in which he trod brutally upon the feet of the British lion and twisted his tail in an efficient manner.

The British move slowly, but very surely. National pride now is smarting painfully and national policy will be directed, quietly but with determination, to even the score with the modern Caesar. It will require years of careful planning—and building up of the fighting services.

—O—

Unfortunately for this design, the European scene is now so dangerously complicated that weapons forged for one foe may have to be diverted at any moment against another.

Germany, growing bolder, more self-confident and self-assertive every day, is on the march, while her fanatical leaders are preaching the gospel of armed might and the glory of martial deeds.

The British government, having failed to adopt a definite policy of international action for peace until too late, now finds itself following the Roman and Berlin dictators along the road to powerful armaments. Declining to lead when they might have led gloriously, they now must follow—follow down the way which ends in bloody catastrophe.

—O—

Great Britain almost single-handedly smeared the League of Nations' drive to halt Japan's conquest of Manchuria four years ago. France was willing, the United States was more than willing, the small nations were anxious to prevent that international crime. But Britain whispered "No," in the secret councils of the statesmen.

Then a year ago, Britain joined Germany in tearing the Versailles treaty when London agreed to allow Germany a navy thirty-five per cent as large as her own. That was a fateful step whose consequences have been tragic for international understanding.

This act was a betrayal of France. It destroyed the intimate and warm relations between France and Britain. It infuriated and alarmed the French, who said: "We cannot trust our friends the British, therefore we must under no circumstances alienate the Italians."

—O—

The Anglo-German naval treaty led, perhaps more than any other one factor, to the miserable

failure of the League in the Italo-African crisis.

Anglo-French understanding could have stopped the Italian adventure in an early stage, but this understanding did not exist. Instead there was only mistrust on the French side.

Despite fair words at Geneva, in support of the League covenant, the French never consented to any step which would throw Mussolini into the arms of Hitler, sworn enemy of France.

—O—

Today, the European situation is undoubtedly blacker than it was in 1914, having steadily worsened since the spring of 1931 when the attempted Austro-German customs union frightened France and her allies and brought on financial reprisals which led to monetary chaos.

Recent developments at Geneva, where the League powers voted to abandon sanctions against Italy, and at Danzig, have clearly shown the dangerous state of international feelings and the feebleness of the peace machinery. Castastrophe looms darkly, just ahead.

—O—

The British have repeatedly attempted to induce Hitler to state his "peace proposals." In vain. He has none. Roman success has strengthened his purpose to seek revenge for pains and losses of the last war.

Hitler's purpose for the moment is to preserve a peaceful face throughout this summer; to accumulate as much foreign exchange and financial reinforcement as possible, through the influx of visitors to the Olympic games and other tourists—and to use these resources to expand his fighting equipment.

—O—

I crossed the Atlantic on the great German steamship "Europa." It was a delightful voyage: the service was excellent (even in third class), the officers and attendants were friendly and kind; order and efficiency prevailed.

The largest passenger list since 1930 crossed on the "Europa," 2,100 persons, half of them Americans, and the Germans made friends of them all. Almost without exception, the Americans will spend time and money in Germany this summer. Almost without exception, the Germans and German-Americans went on to the Fatherland to contribute to the Nazi war chest.

Any display of national spirit, in the jingo sense, was entirely lacking. I never heard any German make a remark of a political nature. Their task was to make friends, and they performed it with better than clockwork precision.

—O—

The Germans are a marvelous people. The French preach the glory of the family; the Germans practice it.

The Germans have a great gift for enjoying life. I never saw such frolics as they had on that boat. They sang, they leaped about, they whooped, they whirled, and they laughed uproariously. They played such homely games (among the men) as spanking each other.

On the last night afloat, a numerous chorus of the German waiters and stewards was assembled in the social hall. They sang, with fine effect, the old songs of the Fatherland. They sang some sentimental American songs. It was wonderful.

—O—

In New York before sailing, I found the business men were almost unanimous in opposition to Roosevelt. They were boosting Landon, predicting his election—and even making themselves believe in it.

They were fooling themselves.

I visited the stock exchange, where the spirit was very optimistic and continuous improvement in business conditions throughout the country was predicted. But they all wanted Landon.

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One prosperous suburbanite told me that out of the approximately 100 prosperous suburbanites who commuted on his train, there was scarcely a single one supporting Roosevelt. These are the well-dressed gentry, who stroll about patting themselves affectionately on well-filled stomachs.

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EDITORIALS

BEYOND THE CURTAIN OF TIME

There are two writers at least in the Bible who pull aside the curtain of time and let us look into the immensity of the eternity beyond, before the beginning of time. These are Moses in the Old Testament and John in the New Testament. Moses begins his narrative with "In the beginning God," and John tells us "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God."

It is restful to the eyes to look away into the far distance, beyond the place where the mountains rise up to shut out the view. It is good for the mind and soul to lift the veil of the material and look out into the beyond where nothing hides our view of God. We get weary of having our eyes smitten with the sight of things, and find relief in thinking, thinking without interruption or interference about the Great God, who made all things. Thus night appeals to us.

How like the solemn roll of distant thunder are the words of Moses in the Ninetieth Psalm, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." No poem was ever written that sounds the depths of the soul more truly and fully than this Psalm of Moses.

In the New Testament the Gospel of John and the Book of Revelation show the same spiritual capacity for knowing and interpreting God as He is revealed to us in Jesus Christ. His mind is like the crystal depths of Tahoe, the mountain lake in which there is no obstruction to vision through its nearly one hundred feet of water.

The other evangelists tell us of the beginning of His earthly life or ministry, but John lifts the veil of time and looks into the abyss of eternity when he says, "In the beginning was the Word, and the Word was with God and the Word was God." Others toiled up the mountain side of evidence piled on evidence to the conclusion. John ascends as on eagle's wings to the mount of vision and looks beyond the barrier of material sense to say with Isaiah, "I saw the Lord."

That which was a mortal offense to the religious leaders in Jerusalem, the claim of Jesus to equality with the Father, was faith's foundation with John, his boast and his message to the world. That which brought condemnation to Jesus, and his death, John makes the ground of deliverance for men, and identification with him.

John tells us that the Word was in the beginning. There was never a time when He was not. There was no date which marked the beginning of His being or of His activity. He was eternally the agency of communication in the godhead. The Word is that through which any intelligent being makes known himself, his nature, his will. The Word is God's eternal agency of self-revelation. In a later verse of this first chapter John says, "No man hath seen God, the only begotten Son who is in the bosom of the Father He hath declared Him." Here the word "declared" means that He "acted out" God; He was the dramatic manifestation of God. From this word we get our word exegete, or exegetics. A preacher is a good exegete if he can so represent the truth as to make it live before the minds and eyes of the people. He becomes an interpreter. So the Son is our interpreter of God, by giving through all eternity, manifestations, demonstrations of the truth of God.

The trinity will remain something of a mystery for all time, but the fact of the three persons in one God is so evident in the Scriptures that there is no escape from it. The Son of God is not a temporary manifestation of some aspect or purpose of God, but is the eternal revealer of God, who is represented by John as a face to face companion with the Father, and identical in nature and essence with Him.

SUNDAY SINGINGS

Two people in different parts of the state have recently written us of their distress on account of the church members going away from their own church services on Sunday to attend some singing festival where folks gather from far and near to spend the day in singing, eating and social converse. They ask the editor to help by "saying something about it." Bless your hearts, dear friends, if the editor could correct abuses by saying a word, we would have had a general cleaning up long ago. But somehow a lot of people who need the Record most don't take it; and some who read it are like "Collins' ram," they have heads of their own; you may say "mutton head," but they have a way of doing their own butting, whether they do any thinking or not.

But these dear friends in distress want the editor to "but in" and do what they seem to be unable to do, right the wrongs and correct the faults of the whole body ecclesiastic. Being exhorted to do so we venture a few feeble remarks on this very important subject during the hot months of the summer in what used to be "laying by" time, when people hang up the shovel and the hoe, and take down the fiddle and the bow and proceed to have a good time according to their enlightenment or the lack thereof.

Why do people go to these singings? Well, principally because they want to "go places and see things." They get tired of themselves and of seeing the same things and the same people, and doing the same things, and they want some distraction for their minds. Along come the good roads and the Ford cars and the going gets easier and the lure stronger; and zip! and away they are gone. They can't go to Europe, or to California or Honolulu and the bathing beaches, but they can go fifty miles across the country, maybe more, and Aunt Sally and Uncle Jack and all the connection will be there, and some unconnected, but hoping to be connected. This last lot is often the largest.

Is this thing right or wrong? As Andy says, "It is both right and wrong, mostly wrong." The right of it is that this method of worship (and it may be worship) is attractive to people. Worship should be attractive, is attractive to Christians when it is worship. We all know that it is not always worship, and the thing that attracts the natural man is not worship, but the dinner, served picnic fashion, and a general confab or powow in which all subjects are discussed from politics on up. But singing can be making a joyful noise unto the Lord, and singing offers the opportunity for more people to take part than any other part of the program in church or out of it.

But on the whole is this singing festival good or bad, helpful or hurtful? The more serious portion of our people seem to believe that it is harmful. And it seems to us there are two good reasons for thinking so. The first is that many people are fooling themselves into thinking they are worshipping God when they are just out for a lark. They throw the cloak of religion about a gala holiday affair. It is like sprinkling sugar over dish water to get the children to drink it. Or it may be like wearing the livery of heaven to serve the flesh and the devil in.

And if you never stopped to think about it, but will do so now, you will see that it is not an unknown nor an uncommon thing to mask the flesh with religious profession. What about the fashion parade on Easter Sunday? What about any Sunday when folks go to church to wear their good clothes, or to see and hear what's going on in the community? There are lots of opportunities for the display or gratification of vanity in churches; it may even invade the choir or the pulpit, where "to be seen of men" is displayed sometimes conspicuously. The heathen included many abominations in their rituals and the church at Corinth turned the Lord's supper into a carousal.

These things do not justify the singing festival. They may help to explain its popularity. They may even show the wrong of the thing

by revealing the fleshly nature of the appeals. A good sign to hang up at one of these conventions might be, "Don't Fool Yourself." You may think you are worshipping God when you are simply gratifying a sensuous appetite.

The other thing that is wrong about this business is that it takes many folks away from their own churches where they are needed and where they need to be. Another good sign to hang up at one of these conventions is: "Not forsaking our own assembling together, as the custom of some is"—and still is. Note here it is "our own assembling," or synagogue, or church, the one you belong to, and where you belong to be. A church is not merely a group of people gotten together for a pleasant hour of fellowship; it is a group of people habitually meeting for definite business. There's something to be done. And it can't be done with a lot of folks off somewhere else. When any of the folks are away for any cause a part of the purpose is not accomplished. So far there is failure.

What can we do about it? For one thing it will hardly do any good to raise a racket about it. "The wrath of man worketh not the righteousness of God." Love and patience are always in order, always needed. It is said of the high priest, the minister of religion in the Old Testament, "who can bear gently with the ignorant and the erring, for that he himself is compassed with infirmity." Gentleness is still needed, and much patience. It takes a long time to correct some evils. Just keep on keeping on.

We must try to develop a good, active, healthy conscience in our people about the matter of church attendance and responsibility. An active conscience will finally win out. Begin with those whose conscience is sensitive. Good things are contagious and spread as well as bad things. Be not weary in well doing.

WHY SMITEST THOU ME

It is interesting to notice the difference between the answer of Jesus and that of Paul when on trial, and the presiding judge had commanded in each case that they be "smitten on the mouth." Paul answered indignantly, "God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?" Jesus answered calmly, when an officer had struck him in the face with his hand, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

In the case of Jesus the provocation was worse, for he was actually struck, while Paul apparently was not. But in the case of the Master there was no raising of the voice, no indignant protest, no flush of anger, no flash of an angry look. He simply laid his case before the man who had struck him. He did not appeal to the judge. To a man who had acted in passion and with violence, he makes the appeal to reason and conscience. Of a man apparently incapable at the moment of reasoned judgment he asks a reasonable consideration and answer. Was ever such calmness shown, or such confidence in the answer to reason and right.

One could hardly condemn Paul for what he said. There was no question that he was wholly right and that the officer was absolutely in the wrong. He had been brought before the Sanhedrin for trial. He was in a hostile atmosphere. They had already made up their minds to condemn him. He had every right to defend himself. But he had spoken only one sentence when the high priest commanded him to be struck, which was of course contrary to law and any decent procedure. Paul had given no occasion for this outbreak of violence. He had simply begun by saying that he had lived in all good conscience before God from the beginning of his public life. This angered the high priest and he resorted to violence. One can scarcely blame Paul for his indignant retort. It was indeed an appeal to reason and justice, to the observance of law which they were supposed to execute. Here in the temple of justice the law was being violated by the people set to enforce it. Paul puts his pro-

test as a question, which demands an answer.

But it was an angry protest. It was made in personal anger. And while he was absolutely right in what he said, he was quite wrong in the way and spirit and tone in which he said it. One may nullify or contradict what he says by the way he says it. Many years ago we heard a young preacher in a sermon undertaking to describe a peaceful scene on the water. He said the lake was "calm and sweet and placid"; but he pronounced these words in such a voice of violence that it sounded like there was a storm on the lake. And we have heard it said that some preachers preach the gospel like they had the devil in them. We may protest against wrong, or advocate the right, in such a spirit as to injure the cause which we are trying to help.

Wrong done is not a personal offense, though it may have been so intended. Rather it is a sin against God, and the chief injury is done, not to the one against whom it is aimed, but to the one who perpetrates the wrong. The wrong doer is butting his own brains out against a rock. Just as no criminal in our courts is tried for injury done to another person, but for an offense against the authority of the state. It is hard for us to rise to this height of self-obliteration, but Jesus set us the example and showed us the way. In this He stands out above all others. He was master of himself and so could see the right and do it; and so He was the Master of others.

There is a fundamental principal involved in Jesus' reply to the officer who struck him, a principle which must be regarded if error is to be corrected and wrongs are to be righted. It is the plea of reason as against the appeal to violence. The two are utterly antagonistic and irreconcilable. They simply cannot walk together because there is no agreement between them.

It may be well here to correct a misapprehension on the part of some as to what Jesus did when he cleansed the temple in Jerusalem. He did it twice, once at the beginning and again at the end of his public ministry. It is said he made a scourge of small cords and drove them out of the temple. The "them" here referred to is explained as "both the sheep and the oxen," not the people. The sheep and the oxen know no other argument but the lash, but he did not use it on the people. He overthrew the tables of the money-changers but he did not confiscate any of the money. He did not turn loose the doves, because that would have been to cause loss to the owners. But he said to them, "Take these things hence." Force is for beasts, but reason is the instrument to be used on men.

It is easy to see how this principle eliminates and makes impossible all persecution for religious beliefs and for all personal opinions. You do not convert a man, cannot change his mind by putting him in jail or by putting the thumb screws on him. Baptists have always boasted that they have never been guilty of persecution, though they have often suffered from it. Religion cannot be genuine and personal without being free. It must be free from physical constraint or from any sort of pressure that interferes with freedom of choice and moral action.

Of course in present conditions physical violence is not resorted to to determine religious conduct or belief, but there are sanctions employed which have much the same effect. Whenever one is promised certain social or business advantages for taking a position; or is threatened with being put at disadvantage for his religious beliefs, the principle is the same. An old dog that has lost its teeth, has not necessarily lost its bad disposition. If it can't bite, it may still growl and frighten children and timid people.

But there are other opinions on important questions beside religion, or things directly connected with the churches, for which people today suffer ostracism or are put under some sort of opprobrious ban. It is not here our concern to determine whether these opinions are right or wrong. Where opinions differ, somebody is

bound to be wrong. But our concern is that a man shall be free to hold these opinions without fear. Among these may be mentioned opinions as to political policies or even as to forms of government. To call a man by an offensive name does not answer his argument. To put a tag on him that operates to his prejudice is not a device of sound reason or true religion.

Some one is quoted as saying to an opponent in a controversy: "I do not believe a word that you say, but I would die for your right to say it." We have much road to travel in this country before we have come to the place where it is safe to express an opinion without being sent to jail for it, or being labeled with some offensive title. Political discussion in this year of elections will have to improve a great deal, before we get away from substituting hard names for argument, and demagogery for the truth and genuine patriotism. Back to the words of Jesus: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

—BR—

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

RAYMOND CHURCH DEDICATES

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It has been interesting to note the progress which the Raymond Baptist Church has made during the past several years. This church was assisted by the Baptist State Convention Board for several years because of the added responsibility brought to the church when Hinds Junior College was established. But with the coming of Dr. Cleverdon as pastor, the church became self-supporting and has received no assistance from the Board since that time.

More than three years ago the church building was destroyed by fire. Immediately the lot adjoining the old church lot was purchased, thus giving ample room for a new structure. Plans were laid and a new building was begun with Sunday school rooms and a spacious auditorium. This building was completed in record time. The people had a mind to work and a mind to give. When completed, the church owed only \$1,000.00 on the building. The amount was borrowed and paid back according to promise.

On Sunday, July 19, this splendid brick building was dedicated. The auditorium was filled, the notes were burned and a brother who is 92 years of age and a member of the building committee struck the match which ignited the notes.

The pastor, Reverend R. L. Wallace, has had considerable experience in building churches. He is a wise leader. He is never wild. He does not lead a church into trouble, but he is a good man to lead out of trouble. This last building is a credit to the town of Raymond and will be adequate for its needs for many years to come. Another building enterprise with which brother Wallace was connected and for which he was promoter is the splendid building at Morton.

It is still more interesting to note the confidence which his people have in their pastor. Their faith is well founded, but the membership is to be commended for the absence of strife, for their unity and cooperation. The future is bright for this church and we trust that the Lord may continue to add His blessings.

—BR—

THANK YOU

To those named below for lists of subscriptions recently sent in.

Mrs. Alice Scally, Walnut; Rev. W. H. Smith, and 9 others, Longview; Mrs. J. O. Ritter, Mrs. W. M. Beachman, Mrs. M. L. Robey, Durant; J. A. Glenn, Starkville; Paul Staples, A. T. Neaves, Rev. Henry L. Byrd, Greenwood; Mrs. Jack Yancy, Pittsboro; W. W. Woody, Hattiesburg; Mrs. Dee Hammett, New Augusta; Mr. Hugh Foster, Hernando; Mrs. J. R. Carter,

Magnolia; Mrs. E. C. Cook, Hattiesburg; C. J. Stuard, Magee; Rev. W. R. Storie and 36 others, Sardis; Peter G. Ingold, J. K. Boatwright, C. B. Kitchens, Lexington; Landis Lee, John S. Rester, Mrs. George A. Spires, Leo Stockstill, Emri Stuart, Horatio Stuart, Picayune.

Miss Juanita Hatten, E. B. Hinton, Hattiesburg; Monet Bellue, Liberty; Mr. Benson Box, Winona; Rev. J. B. Smith, Ackerman; Mrs. Jno. Forneci, Picayune; J. F. Sullivan, Mt. Olive; Ben Parker, Waynesboro; Rev. J. P. Holcomb, Route 1, Sumrall; Mrs. E. H. Lea, Liberty; Mrs. D. L. Sturgis, Mrs. B. D. Watts, Mrs. Herbert Gilbert, Indianola; Rev. B. B. Hall and 43 others, Rolling Fork; Bracey Beard, Troy Norsworthy, Mrs. Walter Robinson, Waynesboro; Rev. Montie A. Davis, John M. Harmon, Union; S. E. Buchanan, Drew; Miss Ollie Bickerstaff, J. T. McRae, Dennis; J. A. Blount, Tishomingo; R. L. Russell, Iuka; Rev. T. P. Barnett, Belmont and 11 others; 12 subscriptions from Dennis, Miss., Route 1 (Red Bud Church).

J. P. McCann, Miss Inez Hanna, Mrs. H. W. Turner, D. B. Red, Hattiesburg; J. H. Hilderbrand, Benton; M. T. Walters, Paul Skinner, E. C. Cutsall, J. B. Skinner, Iuka; W. E. Bradshaw, Benton, Route 1; Mrs. D. S. Watts, Winona; Rev. J. A. Terrell, McComb; Rev. J. F. Brock, Moss Point; J. B. Byrd, Mt. Olive; Rev. W. D. Wallace, Cleveland; Mrs. Fred Stone, Sledge; Mrs. M. J. Cox, Doddsville; I. C. Keys, Brookhaven; Mrs. F. E. Leach, Carthage; J. E. Mann, Greenwood; Rev. J. L. Boyd and 11 others, Vicksburg; Rev. R. A. Langley, Terry; L. C. Burkett, Bassfield; Mrs. H. P. Murphy, Flora; T. B. Geiger, Hattiesburg; H. A. Scott, and 30 others, Tylertown.

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A VISION AND A REALITY

Editor E. D. Solomon, Baptist Witness

—O—

In New Orleans an agitation was started to build a Baptist hospital in that great city. The matter was carried before the Chamber of Commerce. Many of the wealthiest men of that body did not know there were any white Baptists in the world. The fact was brought out that the city was short 2,000 in hospital beds compared to other cities of the same size. Two squares of ground were purchased and given to the Baptists to build a hospital. The Southern Baptist Convention accepted the lots and agreed to build the hospital. Time went on and many opponents and much opposition sprung up. The site was growing a magnificent crop of weeds. The friends were losing courage and many had given up all hope of building this hospital. We went to that site and hid in the weeds to pray. While praying we had a vision. We saw a great and beautiful building with brilliant lights streaming from its windows. It looked like it came down out of heaven adorned as a bride for her husband. In the rear a multitude of sick, afflicted, crippled and broken humans were carried on stretchers and beds. The lame came on crutches, the blind were led by kind friends. It was a sickening, terrible sight. But out of the front door they came, healed, robed in white, waving palms and shouting for victory. The blind came seeing, the deaf hearing, the crippled walking, the sick were well and the maimed made whole. It was the most thrilling, uplifting and joyous sight ever beheld by mortal eyes. Lo and behold this vision has become a reality a thousand times over. See what God hath wrought. In last Sunday's lesson the lame man was made to walk, the teacher we heard bemoaned the fact that no longer could it be said "He took him by the right hand and raised him up." But it is being said in thousand of places. Those with infirmities from their mother's womb are cured. Indeed it can be said, the blind receive their sight, the lame walk, the deaf hear, the sick are made well and the poor have the gospel preached to them. Is this not the work of faith? The walls of Jericho fell down by faith and the walls of the Baptist Hospital went up by faith. Wisdom is justified of her children. The marvelous results of the Southern Baptist Hospital have justified its builders a thousand-fold.

Sparks and Splinters

The Associated Press reported the largest number of fatalities in five years from automobile accidents. Did any body expect anything else since liquor is licensed?

We are indebted to the folks at Baptist Headquarters in Jackson who showed the editor kindness by helping with the work of the paper in his two week's absence. Nobody could be more considerate than the people we work with.

Brother W. M. Fore, a Mississippian who has been a good many years in Alabama, paid us a pleasant visit Monday on his way to help in a meeting at Carey Church in Marshall County, a church which he organized in his student days.

German Baptists have arranged to furnish information to people from other countries visiting Germany during the Olympic contests Aug. 1-16. Officers are at Baptist Union House, Bahnsstrasse, 12a, Suederde, Berlin. Baptists will be welcomed in the churches.

We have been in a good many states in the past week and did not see any place where the crops are as good as they are in Mississippi, with the possible exception of eastern Arkansas. What will our people do to show their gratitude to God?

W. C. Sledge, pastor of Money and Schlater Baptist churches, reports an exceptionally good revival at Schlater last week. The manifestation of the Holy Spirit was witnessed throughout the meeting. There were 23 additions to the church, 13 of whom were by baptism. Dr. C. S. Thomas of Itta Bena, did the preaching, bringing inspiring Gospel messages.

Dr. Clifton Rock, pastor First Southern Baptist Church in Phoenix, Arizona, died July 9, very suddenly. He was a native of Virginia, alumnus of Richmond College and Crozer Seminary. He had been pastor in Virginia and North Carolina. Eighteen years ago he organized the First Southern Baptist Church at Phoenix, with 72 members. There are now over 650. He was the leader in organizing the Baptist General Convention of Arizona which cooperates with the Southern Baptist Convention.

The revival at Holcomb Baptist Church closed last evening, July 17th, with five additions to the church. Brother J. B. Ray of Clinton did the preaching in a most sincere and gracious manner. The morning consecration services were a great blessing to the church; constituency and the love service last evening was one of the finest things ever held in our church. Brother Ray will be in a revival at Bethel church, two miles north of Holcomb, next week. Pray for him.—Inez Watts, Clerk.

Memphis: Last Tuesday night, July 14, was a time never to be forgotten in Central Baptist Church. We began a prayer meeting at seven forty-five with about one hundred and fifty present, and at five o'clock Wednesday morning there were twenty-five people still on their knees in prayer and praise to God. Many of the curious and critical have been asking what was the occasion for such an all-night prayer meeting. It seems to me that the most remarkable thing I can conceive of is that God's people do not have more such meetings. I doubt if there ever was a day when there was less real fellowship and less spiritual power in our churches; and less brotherliness and deep consecration and unselfish devotion among us preachers than right now. My deep conviction is that the inspired apostles and the pioneer missionaries did not need the spirit of sacrifice any more than preachers right here in Memphis need it today. A consciousness of the tragic need of a real revival in Memphis was the occasion for this all-night prayer meeting; and when one considers the conditions as they are, the wonder is that a child of God would ever cease praying.—C. E. Welch, Pastor.

Dr. W. C. James has recently resigned the pastorate of the church at Williamsburg, Va., and will make his home in Richmond.

We were sorry to miss a visit from Pastor Harry L. Carter who passed through the office on his way for a visit to Vero Beach, Fla.

Associational moderators, clerks, and committee chairmen may obtain copies of the report of the Southern Baptist Hospital by writing to the State Secretary at Baptist headquarters; or from the Hospital in New Orleans.

Dr. M. O. Patterson of Clinton urges Sunday school superintendents and church treasurers to send in immediately whatever offerings were made for Christian Education on the special day in June. These go to Ministerial Education and are greatly needed without delay.

Duke Kimbrough McCall (he's a nephew of Scotchie) son of Hon. J. W. McCall of Memphis, and Miss Marguerite Mullinix of Greenville, S. C., are to be married in September. Mr. McCall is serving as assistant to Dr. R. J. Bateman in First Church, Memphis, and will be in the Louisville Seminary in the autumn.

News comes to us of the acceptance by Rev. Winfred C. Tyler of the position of Bible teacher in Blue Mountain College. He is a native Mississippian, son of the late deacon L. L. Tyler of Picayune, an alumnus of Mississippi College and of the Louisville Seminary, where he took his doctor's degree. He has for a few years been pastor of the church at Annapolis, Maryland, the location of the U. S. Naval School. His wife was Miss Frances Landrum of Laurel, one of the finest spirits among us. She is an alumnus of the Woman's College, of the Training School, and was for a while leader of the Young People's work in Mississippi. We are glad of the prospect of having them back in the state.

Tylertown: The meeting at Salem, near Tylertown, closed a few days ago with 11 baptized and several by letter. Some of the largest crowds came to this meeting that we ever had and a fine spirit prevailed throughout the meeting. Brother D. W. Glover is the splendid pastor. The brethren at Lexie, three miles from Tylertown, closed their meeting today, Saturday at the water's edge, McGee's creek with ten baptized and 8 by letter. Large crowds attended the service both day and night and the pastor, brother Gunn, had and is doing a splendid work and the church follows his leadership. His health is much better and we think by winter it will be normal. His family consists of four fine girls and they are noted for their efficiency and faithfulness. His wife is a noble companion in every way. Brother Gunn has done a splendid work in every place he has pastored. His churches are linked up with the world program that Jesus left for the churches. Three other meetings closed near here this week. Brother W. A. Roper had with him at Dexter brother Hughes of New Orleans and they baptized 26 and brother Bowman had with him at Union brother Murphy of New Orleans and they baptized 19 and brother Price Brock of the B. B. I. but of this community, had with him at Mesa brother W. I. Allen of McComb and they baptized 20 or more and received 40 in all. So in the meetings within ten miles of Tylertown this week 76 people were baptized into the churches. I am to be with brother J. B. Quin at Friendship church next week. Truly and in Christ, W. R. Cooper.

—BR—

Hon. E. S. Jouett, Vice-President and General Counsel of the Louisville and Nashville Railroad System, says: "I am speaking plainly because, after studying this subject, my conscience demands that I tell other laymen the unvarnished truth, that they may be aroused to the same realization that I have of the enormity of our offense against our ministerial brethren. I marvel at the patience with which they have borne this injustice through all the years, though I can understand the timidity and embarrassment and fear of misunderstanding which have restrained them from pleading their own cause." Relief and Annuity Board.

NEWS FROM THREE CONTINENTS

From Dr. Rushbrooke, Secretary of the Baptist World Alliance

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A Baptist World Congress in India (?)

Early in this year delegates from Burma, Assam, and other parts of India met in Balasore, and after full discussion resolved to form a "Baptist Union of India, Burma and Ceylon." The statement of its aims and objects is along the lines of the Constitution of the Baptist World Alliance. The officers are (1) President: Dr. J. B. McLaurin; (2) Vice-Presidents: Mr. B. C. Mukerji, the Rev. V. H. Sword, Dr. C. E. Chaney, the Rev. M. J. Ramanjulu, and a representative to be named by Ceylon; and (3) Secretary-Treasurer: the Rev. Comfort Goldsmith. It is expected that the Union will be fully organized and at work by April 1st, 1937, and it is expected that it will hold its first meeting in 1938. A hope is widely expressed that the newly founded Baptist Union may find itself able to invite the Baptist World Alliance to come to India for the seventh World Congress, due in the year 1944.

American and British Baptist Presidents.

Mr. Herbert B. Clark, of Massachusetts, has been elected President of the Northern Baptist Convention. He is a graduate of Williams College and a business man of very wide interests. When one looks through the list of presidencies and directorships of great commercial enterprises which he holds, it is amazing that he should find the time which he devotes to his church work and to denominational affairs. From 1905 he has been superintendent of a Sunday school and for fifteen years past a deacon of a church. The Northern Baptist Convention is to be congratulated on securing such a leader.

The President of the British Baptist Union is now Principal H. Townsend, M.A., D.D., of Manchester. An enthusiastic and convinced denominationalist, he has already made a deep impression, and great things are expected from his year of leadership. As is already known, Baptists elect every year a Vice-President, who twelve months later succeeds to the Presidency of the Union. This year they have chosen Mr. Harry L. Taylor of Bristol, director of a leading commercial firm in that city. Mr. Taylor is known throughout the country as the Honorary Treasurer of the Baptist Missionary Society, and as one of the most effective local preachers in the land.

The Chairman of the Baptist Missionary Society for 1936-37 is Dr. J. W. Ewing, formerly General Superintendent for the London Area, and highly honored as a pastor and preacher. The Missionary Society, like the Union, elects a Vice-Chairman, who becomes Chairman a year afterwards. During Dr. Rushbrooke's absence in the Orient, he was unanimously chosen for this position; and general gratification has been expressed at his acceptance of the nomination.

A Ministry in Australia.

A Baptist ministerial settlement of international interest is that of the Rev. Reginald Kirby at Collins Street, Melbourne, a church of historic significance and considerable influence in Australia. Mr. Kirby's record in Britain is a guarantee that he will prove a worthy successor to the Rev. W. D. Jackson, who is now serving the Balham Church in London formerly served by Dr. Douglas Brown.

Australian Baptist Women and Peace.

The Baptist women of Australia have formed a Women's Board in connection with the Baptist Union of the Commonwealth. The Chairman is Mrs. John Downing of Melbourne. This Women's Board has recently accepted the invitation of the Pan-Pacific Women's Association to become a constituent of its Australian Committee, and is thus connected with an interesting and useful unofficial peace campaign in which fourteen Pacific countries are concerned.

A Memorial to Dr. John Hope.

The Atlanta University, Georgia, of which the late Dr. John Hope was president, is initiating a memorial to this honored leader of his race. It takes the form of an endowment of the chair

which he filled so ably until his death, and it is hoped to raise \$200,000.

No Baptist scholar or leader is more deserving of commemoration by his brethren throughout the world than Dr. John Hope. Those wishing to share in the effort to honor his memory and to sustain the work which he so ably led should forward gifts to the "John Hope Memorial Fund," Atlanta University, Atlanta, Georgia, U. S. A.

Baptists Should Visit China.

The China Baptist Centennial will be celebrated by a gathering of representatives from all parts of the land in Canton, October 13th to 18th, 1936. The Chinese Baptists hope that some of their brethren of other lands will be present at the celebration. Names of those able to attend should be sent to the Rev. A. R. Gallimore, Wai Chow, Via Canton, China.

PLAN OF CAMPAIGN

The District Chairmen and the W. M. U. District Chairmen of the Five Thousand Club were present one hundred per cent at a meeting at Baptist Headquarters last Tuesday for information on the PLAN OF ACTION. It was decided at this meeting there should be no church quotas, no association quotas, and no church collections in the Five Thousand Club.

The State has been divided into eight districts along the lines of the W. M. U. organization. Each district chairman and each W. M. U. district chairman is to secure an association and a W. M. U. association chairman in each of the associations within their respective districts. These association chairmen and the W. M. U. association chairmen, one hundred forty-two in all, will converge at Jackson, Mississippi, at 10:00 o'clock, Tuesday morning, July 28, for a meeting of information and inspiration.

Mississippi Baptists are determined to pay out of debt and to stay out of debt and to eliminate future debt-paying campaigns.

Those present at the meeting Tuesday were C. J. Olander, Cruger; F. O. Martin, Tutwiler; John W. Cook, Abbeville; Roy M. Lewis, Derma; D. L. Hill, Okolona; A. L. Goodrich, Clinton; J. W. Fagan, Laurel; R. L. Lewis, McComb; Mrs. D. M. Nelson, Clinton; Mrs. J. A. Anderson, Belzoni; Mrs. R. Pressgrove, Grenada; Mrs. T. S. Smith, Belmont; Mrs. H. L. Rhodes, Ackerman; Mrs. R. M. Martin, Meridian; Mrs. E. C. Fishel, Hattiesburg; Mrs. Ned Rice, Charleston; Miss Frances Traylor, Miss Edwina Robinson, Miss Lucy Carleton Wilds, Miss Ruby Taylor, Miss Evie Landrum, Miss Mary D. Yarborough, J. E. Byrd, E. C. Williams, Auber J. Wilds, R. B. Gunter; H. L. Rhodes, Ackerman.

Just closed a good meeting with Shady Grove Church and Pastor B. T. Bishop. We were there from Monday through Friday night. Twenty-three accession, some seventeen for baptism. Pastor Bishop is a fine follow-worker and is doing a fine type of work. This was our fifth meeting with this church. We have received some ninety-five in the two meetings we have held this summer.—W. R. Haynie.

Brother J. R. Carter and I walked together for fifty years in brotherly love. He was a fine all-around, good and useful man. A great preacher and more than that a great Christian. His work in the Baptist Orphanage is an everlasting memorial to his memory. He worked up to the door of heaven and the Lord said "Come in." God's blessings on his memory and may the blessings of heaven rest upon his noble wife.—J. H. Lane, McComb, Miss.

**PRESIDENT W. W. HAMILTON,
BAPTIST BIBLE INSTITUTE
NEW ORLEANS, LOUISIANA, SAYS:**
**PLEASE SEND GIFT, SMALL OR
LARGE, TO HELP MEET \$8,070.00 IN-
TEREST DUE AUGUST 1st. YOUR
HELP WILL ANSWER PRAYER AND
YOUR PRAYER WILL BRING HELP.**

THE GOING OF REV. J. R. CARTER J. S. Riser, Sr.

When I learned of the death of this faithful servant of God, it immediately carried my mind back to the time when he was pastor at old Palestine church in Hinds County. Well do we (my good wife and I) remember the many pleasant conversations about the Lord's Kingdom work when he would visit in our home. At that time I was superintendent of the Sunday school and on one occasion, when we were talking about the advancement of our Master's cause in that community especially, he asked me if I had "Cried aloud on the wall" and when I told him that I had tried, he remarked that I was not responsible, but if you have not "cried aloud" you had better get busy.

Having been more or less associated, in a way with each of the superintendents, of our Baptist Home for Children from the time it was founded by Dr. Foster in that little room on West Capitol Street I consider that brother Carter made as good a one as that home has ever had and all things considered the best one.

Brother Carter was my senior in years by a few years, so his passing as well as that of so many of my acquaintances and friends who were near our ages, invariably carries my memory back to that old song that I learned when quite a young man, a portion of which is "Who'll be the next to follow Jesus," and causes me to ask myself the question, I wonder if it will be I?

Terry, Miss.

Dr. F. Scott McBride resigns as National Secretary of the Anti-Saloon League to become State Superintendent in Pennsylvania.

I did my own preaching in the revival services at Sylvaena, Smith County, last week. Results: the awakening of a new sense of responsibilities of Christians as church members.—J. C. Richardson.

Greatly enjoyed your recent editorial in the Record on "Shall We Pray for Rain?" Many farmers have commended it to me. "The moisture met" in their language as they realized their dependence on God, prayed, and the showers fell.—J. C. Richardson.

Work on repairing the tornado-torn First Church, Gainesville, Georgia, was begun July 14th. The lowest bid on a completed job was \$48,500.00. All bids were rejected and work was begun under a foreman and day labor. The building committee did not feel that the church could go that heavily in debt. They will proceed as far as they are able to go with the money which has been contributed and with what they feel they can afford to borrow. A total of \$8,071.89 has been contributed by other churches, principally in Georgia.

Members of Poplarville Baptist Church will on the fourth Sunday of this month, July 26th, hold an all-day service. All members of the church are earnestly requested to be present and bring with them a basket lunch, which will be served by the ladies of the church. We wish members to meet our new pastor, brother Walker, and his family and to get better acquainted with each other. Brother Walker will preach for us at eleven o'clock in the morning, at eight in the evening and also probably in the afternoon.—J. C. Roberts, Chairman Publicity Committee.

"The loneliness of these brave old warriors, shut up oftentimes within the four walls of their rooms, and the dependence of the widows and orphans who have shared the privations of those whose tired bodies rest in the "bivouac of the dead," is a pathetic, mute appeal. They are not laggards. Gladly would they be again in the forefront of the battle. But God has shut them in. Added to their weakness and pain of body is the thought, which sometimes must come, that they are forgotten— orphaned by the churches." Relief and Annuity Board, Southern Baptist Convention.

A PLEA FOR BAPTIST BIBLE INSTITUTE

She sits where ships sail daily in
From the sun-lit southern seas,
All manned with men in the grip of sin
And the blight of its dread disease:

At the end of the western trail she lies,
From plains where the cattle roam,
Whence sons of a race which death defies
Have come to find their home:

She sits by the turbid river's rim,
Which our inland commerce floats;
Down which our famous sea-trains swim,
With a thousand lesser boats:

From mighty lakes on our northern line,
From the Alleghany's crest,
Clear out to where, with spruce and pine,
The rugged Rockies rest,

All roads and rivers lead her way
And pile their gathered stores
On docks where ships load night and day,
Bound for all foreign shores:

From North and South, from East and West
Stream merchants past her doors,
Who by her service may be blest
Who now your aid implores.

God planted her here on this world highway,
Where the human tides flow by,
To tell these lost of a brighter day;
That in sin they need not die.

He calls to you to meet her need,
To keep her lamps still bright,
Which those who wander here may heed
And find His blessed light.

Here, where the ways of the world so cross,
Where all the races meet,
Are men who all have counted loss
To preach Christ's message sweet:

Give of your means that these may live,
Where the surging hosts pass by,
And in all tongues His gospel give,
Who lives and reigns on high:

For through their voices you may speak
To some lost, sin-sick slave,
Whom here your messenger will seek,
And thus his soul may save.

We are not all required to live
On some far heathen strand,
But all are called to pray and give
To save our own fair land:

But how much more, when by your gift
Both here and abroad you preach!
Our crushing burden you can lift
While we these nations reach.

Since you sincerely wish to give
God's truth to men who die,
Help this God-planted school to live;
Give quickly to B. B. I.

—J. E. Gwatkin.

LOOKING AT THE WORLD

(Continued from page 3)

Why don't these gentlemen want Roosevelt, under whose regime their adored prosperity has returned (although there are just as many millions out of work!)?

They don't want Roosevelt to stay in the White House because they know that he will make them—the well-fed and prosperous ten per cent—pay for their prosperity. And they don't want to pay. They want to eat their cake and have it too!

Dr. R. B. Gunter is this week in a meeting at New Zion Church, Copiah County, from which Pastor W. S. Landrum has recently resigned.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Sec'y.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

August is the month in which we ask our women for Hospital supplies. Last year we sent our materials to a Hospital in China—this year we want to ask for sheets, pillow cases, towels, wash rags, and soap for our own Baptist Hospital at Jackson. By giving these things to our Hospital, that will enable them to take care of more patients who are so unfortunate as not to have any means. "I was sick and ye visited me." This implies that something was done during the visit, that made the patient more comfortable.

They use the regular size sheets and the medium size bath towels and regular hand towels. I am not asking any society for a definite amount but thought best to make the call through the associational superintendent. I am confident you have heard from yours and will respond.

We want the young people to have a share so we are suggesting that they send small towels, wash rags and soap. All these things may be sent directly to the Hospital.

—o—

You often hear expressions like this these days: "It is just too hot to read," perhaps it is too hot to read heavy books, etc., but we do not want to discontinue reading our missionary magazines. What about your Royal Service subscription? Have you let it expire? If we keep informed we must read some each day whether the weather is hot or cold. Do not neglect your subscriptions to the periodicals.

—o—

In the olden days we used to give "parties." After the last guest was gone we sisters would gather in the kitchen. As we scraped the sides and bottom of the ice cream freezer and ate the crumbs of cake, we "talked it over." One recalled that a certain new game took well, another noticed how a shy young person forgot himself and had a good time. And how they all enjoyed the "refreshments"! A glow of satisfaction filled our hearts. Tired? Yes, but happy because we had been used to bring a little pleasure to our young people.

Woman's Missionary Union, Auxiliary to North China Baptist Association, has just convened here. I am sitting to "talk it over" with my sisters in the homeland. I know our lack of equipment, our inability to adequately express our appreciation of our guests, nevertheless there is a glow of satisfaction in my soul tonight because of what they brought to us and because our people were permitted to witness for Him.

You women of the Southland had a share in it. Your prayers, not one of which is ever lost, helped. That part of "Lottie Moon Christmas Offering" which goes to foster W. M. U. work on the various fields, by and by filters out to needy places. From one of our lonely fields (I say lonely because the only missionary family on that field is now home on a much needed furlough) there came 2 delegates. One of them had one of the most radiant faces in that whole gathering. How her face glowed as she told of six new societies she and her co-worker had organized during the year. Traveling expense had been met by a little bit of "Lottie Moon Offering." Had I time and space I would tell of other work helped along by this offering.

From the time our Union adopted the song, "Fling Out the Banner," there was born a desire in my heart to dramatize the hymn. School opened late in August—just two months before the annual meeting. Right early the girls set to work learning this tune. We wanted to have the flag drill. How to make the Christian flag? Nobody knew. Lila Watson and Elizabeth Hale came through. Even they didn't know. Mrs. N. A.

Bryan saw that wonderful pageant at Memphis, but she wasn't sure. Friends in Shanghai were consulted. Each one had a different idea about it. Finally Mrs. Bryan looked in the files of World Comrades and found the little picture of an R. A. carrying the flag on his shoulder. Mailing this to us she added this note, "See May number of Home and Foreign Fields." Of course. There it was. Explicit directions. I had read it—I suppose—but it hadn't stuck. (Tell it not in Birmingham or in Nashville!) That very day a copy of The Window came. Vowing never again to skim over these valuable periodicals I sat down to read it. I came across that exquisite story, "She Put Herself in the Cross." Just the thing for the girls. We had tried dramatizing—too much conversation, not enough pageantry. When the principal heard this story she said, "We'll give that." I said, "Can we do it in ten days?" She said, "Can do." Knowing her and her staff of teachers and remembering that these girls are "natural born" actors I also said, "We'll do it." And—not I but they did it. Deaver Lawton helped with his splendid voice. As he sang "In the Cross of Christ I Glory" the tiniest little girls in the flag looked so sweet and serious. They knew that the Cross was coming into the flag. I don't need to describe it in detail. Many of you saw it in Memphis. In addition to different nationalities, these girls represented different classes or occupations in China. The climax came when the sinner threw off her black robe, dropped her burden of sin and rose singing "My Burden of Sin Is All Rolled Away." Immediately the farmer with his hoe, the fisherman with his oar, the coolie with his carrying pole, the beggar with her basket, the little Japanese maiden with her parasol and all those from the north, south, east and west joined in the chorus. In the midst of their rejoicing they formed a cross and sang "Fling Out the Banner," waving the Christian flag as they sang. It was beautiful and impressive. Pray that these girls may really and truly put themselves in the cross.

Christian women of China like those at home abhor a debt. Early in the second session our Union gave an over-and-above free-will offering to the deficit. This encouraged the brethren. Before the Convention was over all obligations had been met. Praise the Lord for that. For next year the budget was increased to \$5,000.00. Woman's Missionary Union will attempt \$2,000.00 of this amount. Pray they may be able to reach it. In addition they support two missionaries on the home field and send an offering to Palestine. Last year Sunday school children in Jerusalem sent an offering to Shantung, China. There is internationalism for you.

Miss Watson will tell you if our Union is growing in efficiency as an organization. The real W. M. U. spirit is growing. The spirit of philanthropy, zeal and missions, and love for souls all show forth in their personal work. Bible study and prayer are stressed. A large number raised their hands, promising to teach the uneducated ones to read. Almost every society has a few who can read. I can read and I can't witness but when others go out to witness I go along to beat the dogs off." (A much appreciated bit of personal service if you believe me!)

It did our souls good to see the precious school girls now grown into womanhood taking the places of leadership. Again we would thank the Baptist women of the Southland for their interest, their prayers and their gifts.

As we pray around the world may our prayers be really and truly indited by the Holy Spirit

of God so that blessings may be poured out on all the world.

The Kingdom is coming

Go tell ye the story

God's banner exalted shall be,

The earth shall be full of His knowledge and glory

As waters that cover the sea.

Alice Huey

Laichowfu, China.

—o—

MARY WARE MISSIONARY SOCIETY, IUKA

At the close of the second quarter ending June 30, 1936, the Society reports that it is an A-1 Missionary Society, having met the ten points on the Standard of Excellence as given by the Southern Baptist Convention. Three meetings have been held this quarter, the June meeting being in the home of Mrs. Johnnie Witt with a good attendance. Lovely refreshments were served buffet style which were enjoyed. Six new members having been added this quarter making a total of 33 members enrolled. Of this number 15 pay systematically through the church treasury.

The Society has the required number of auxiliaries. The Y. W. A. with Miss Maryn McGill, leader; R. A. with Mrs. Harman McGill, leader; G. A. with Miss Bronson Munday, leader; and Sunbeam Band with Mrs. Johnnie Witt, leader. We have directed Personal Service with Mrs. John Stormont, chairman. \$144.67 has been sent by the Society this quarter, part of this amount having been spent to have the exterior of the church painted, electric light installed on both porch entrances, the gables resingled and painted and a board with the name of the church and pastor installed at the northwest corner of the church, all of which has made the already beautiful church more attractive. 135 persons have been invited by this Society to attend church and Sunday school. During the quarter the pastor, Rev. W. C. McGill, has visited the Society and has given us talks which were inspirational.

—BR—

SUNDAY SCHOOL ATTENDANCE JULY 19th

Jackson, First Church	640
Jackson, Calvary Church	692
Jackson, Griffith Memorial Church	477
Jackson, Davis Memorial Church	269
Jackson, Parkway Church	161
Jackson, Northside Church	107

—o—

B. T. U. ATTENDANCE JULY 19th

Jackson, First Church	75
Jackson, Griffith Memorial Church	158
Jackson, Parkway Church	45
Jackson, Northside Church	31

—BR—

The Watchman-Examiner says the first Bible printed in America was a German Bible, printed in Philadelphia, June 4, 1743.

It is said the new Greek Constitution forbids the conversion of a person under 21 from one faith to another, or the conversion of any one older than 21 without written permission from their religious authorities. And Greece is thought of as the birthplace of liberty!

Dr. S. E. Ewing, of St. Louis, informs me that the offering which I was requested to call for on Tuesday night for Dr. Toyohiko Kagawa and his work amounted to \$1,046.44. I think this is splendid and I believe the brotherhood will be interested and that they are really entitled to this information.—M. E. Dodd.

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address as well as the new when writing us
for a change. If you do not send in your
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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Family Reunion

On July 10, the Breland family,
one of the pioneers of Neshoba
County, met at the old home and
celebrated their annual family re-
union. Under the shade of the oaks
and gums down in the pasture the
clans came from two states and sev-
eral counties. It was a great day,
one of the most enjoyable yet held,
and this was about the twentieth.
Mrs. Lula Breland, the widow of the
late Rev. Marion Breland, and some
of her sons now occupy the old
homestead.

The three brothers of the original
family: Edward, Andrew and Lee,
were present, also the only living
son-in-law, Rev. J. A. Tullios, of
Kosciusko, and the daughter-in-
law, Mrs. F. M. Breland, were pres-
ent. From Louisiana came Rev. Jno.
Breland and family, from Texas
came Mrs. Rachel Matlock, from
Jackson Mrs. Edna Gresham, from
Forest B. M. Breland, from Attala
came Rev. J. A. Tullios and family,
from Winston came Sam Breland
and wife.

Before noon Rev. J. E. McCraw
preached to the more than 150 rela-
tives and friends present. In the
afternoon Rev. E. A. Breland, a
nephew, preached. Singing was led
by another nephew, Cecil Smith. At
noon a sumptuous meal was spread
on a temporary table under the
shade of the trees and all went
away satisfied. The day was closed
with a handshake, the brothers and
in-laws standing in line. It was
agreed to meet at Pine Grove Bap-
tist Church in 1937. May all be
there.

The meeting is in progress with
Coldwater Baptist Church, Neshoba
County, at this writing. Rev. John
R. Breland of Jackson, La., is do-
ing the preaching.

Rev. D. A. McCall assisted Pas-
tor J. W. Burnett in his meeting
at Hope Baptist Church, Neshoba

County, last week. Pastor A. B.
Culpepper did his own preaching at
Good Hope, same county.

The writer has received the fol-
lowing invitation: "This church is
having a centennial celebration Sun-
day afternoon, July 2, at two o'-
clock. You are cordially invited to
be present and conduct the devo-
tional on that occasion." This was
signed by the committee, J. S. Dor-
roh, Emma Bridges, Jimmie V. Phil-
lips. Slate Springs Baptist Church,
Calhoun County, is 100 years old
and is celebrating. Great old church
it is, with Rev. J. B. Middleton as
pastor.

The following from Rev. O. P.
Breland, Crawford, Miss., brings a
disappointing message: "I am sorry
but I do not see any chance now to
help in your meeting at Scuna Val-
ley on the first Sunday in August.
I regret this very much but guess
it is best." We regret that brother
Breland's health is not very good
this summer. May he soon be well
again.

Pastor Gordon Sansing will begin
his meeting with Mt. Sinai Baptist
Church next Sunday. This is the old
church where the writer was bap-
tized many years ago. His parents,
brothers and sisters sleep in the old
cemetery nearby. Sacred memories
arise with every thought of it. It
will be 100 years old in 1938.

The Neshoba County Baptist As-
sociational revival will be held at
Williamsville near Philadelphia the
fourth week in August. Dr. J. E.
Byrd, our Sunday school secretary,
has been secured to lead the meet-
ing. Pray for this meeting.

A letter from Miss Hazel Breland,
who is teaching in State Teachers
College, Florence, Ala., says: "We
have so much infantile paralysis in
our part of the world that I would
not be surprised if we are guaran-
tined soon. Only four cases in Flor-
ence, but the country communities
are rather full. Children are not
allowed in public gatherings. All big
gatherings have been postponed." This
is rather alarming.

To walk amid the scenes of child-
hood brings back memories both
sweet and sad. We live again with
the friends and playmates of our
yesteryears. There is where the
writer walks this week.

SCOTLAND CHURCH IN MONTGOMERY

Scotland Baptist Church had
been without a pastor for several
months when we called W. M. Hull,
Jr., ministerial student at Missis-
sippi College and local Baptist
preacher, to be our pastor June 21.
The church called for his ordination
and set the date Friday night, June
26, for his examination and ordina-
tion. A council was invited to ex-
amine brother Hull. Friday night a
large congregation packed the
church to witness the first ordina-
tion in the history of this church.
Captain Odom was elected tempo-
rary chairman. The council consisted
of the following ministers and dea-
cons: E. R. Henderson, J. M. Corley,
W. B. Box, J. E. Patridge, L. T.
Grantham, and J. E. Heath. The
council elected J. M. Corley of Mc-
Carley to lead in asking the ques-
tions and L. T. Grantham to act as

clerk. The council proceeded with
the examination, examining the
young pastor on the following ques-
tions: His conversion and call to
preach; his views on all the funda-
mentals of the Bible from creation
to the second coming of Christ; the
church, its ordinances, its mission;
the gospel; the plan of salvation;
the verbal inspiration of the scrip-
tures; and missions. After the ex-
amination the council retired and
deliberated on the young pastor's
answers and the advisability of pro-
ceeding with the ordination. They
returned and the clerk of the coun-
cil made the following report to the
church: "We are perfectly satisfied
with brother Hull's examination and
unanimously recommend to this
church that we ordain him to the
gospel ministry." He was then or-
dained, every ordained minister and
deacon present participating in the
ordination. Rev. E. R. Henderson of
Grenada then preached the ordina-
tion sermon. Rev. L. T. Grantham
led in the ordination prayer. Broth-
er J. E. Patridge delivered the
charge to the church. Brother J. E.
Heath delivered the charge to the
pastor, W. M. Hull, Jr. While the
choir sang a song brother Hull
stood in front while each Christian
came by and shook hands with him
bidding him God's-speed. The new-
ly ordained pastor dismissed the
congregation in prayer.

We thank God for sending us
brother Hull for our pastor. We are
expecting a fruitful ministry for
our pastor and are praying that
God will use him to lead many to
the Lord Jesus in our community.
He has bright prospects of becom-
ing a powerful gospel preacher and
soul-winner. Pray for him and for
our church.

W. B. Box

Winona, Miss.

PASCAGOULA, MISS.

I am writing to say that the spirit
in my church, as a result of the
great disaster, is greatly strength-
ened, and we are going forward
with our building program. Yester-
day we baptized six more and in
the evening service, another fine
young woman came and accepted
Christ as Saviour and Lord, and
was received for baptism and mem-
bership. Our building is in ashes,
but the spiritual church is more
wonderfully alive than before the
fire struck. Of course we are in
great need of financial help, and
on partially recovering from the
shock, our first thought was to
circularize the churches, but on
further consideration, we have de-
cided to stand by the Convention
program. We had become regular
contributors monthly, to the de-
nominational program, and will
continue to do so, as soon as we
can get our bearings. Thank the
Lord we have no debt. What in-
surance we had, while small, is all
ours, with which to begin rebuild-
ing. If the stronger churches, and,
in deed, any of the churches, or in-
dividual Baptists out over our
state, will send us ever so small
amounts, it would be, not only a
great help in a material way, but
strengthen the moral of these won-
derful people. This section is as

needy in a missionary way as any
section in the wide world. We have
everything here that furnishes an
argument for Christian missions,
foreign, home, state or association-
al. And yet, during the three years
past, we have had a spiritual work
in this church that has never been
surpassed in all the forty-five years
of my ministry. Brethren and
churches, out over our great state,
come to our assistance financially,
not out of your regular contribu-
tions to the general work, but make
a special offering to this great and
worthy cause of missions.

Most cordially yours,

N. O. Patterson, Pastor.

—BR—

LONG BEACH, MISS.

—O—

On Sunday afternoon, July 12,
the Long Beach Baptist Church or-
dained to the full work of the Gos-
pel ministry, Rev. Melvin T. Wil-
son. This action was taken upon
the request of the Sharon Baptist
Church, to which brother Wilson has
been called as pastor.

The examining council, composed
of W. S. Allen, Dr. H. T. Brook-
shire, J. L. Low, and R. W. Porter,
met at First Baptist Church of Gulf-
port on Monday, July 6th. Upon
recommendation of said council the
church of Long Beach proceeded
with the ordination service, which
was held at the Sharon Baptist
Church.

The charge was given by Rev. P.
S. Dodge; the ordination prayer was
led by Rev. W. S. Allen; and there
followed the laying on of hands by
the council.

After the ordination service was
completed, Rev. Wilson brought a
very inspiring message; following
which a fine young lady made a
public profession of faith in Christ.

We pray God's blessings upon
brother Wilson as he enters the
work to which God has called him.

This makes the second young man
ordained to the Gospel ministry by
the Long Beach Baptist Church
since January.

Robt. Wesley Porter, Pastor

Solid COMFORT at Lowest Cost

—when you travel Tri-State
Coaches . . . individual re-
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Tri-State Coaches
Jackson, Miss.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for July 26

Golden Text: "Be thou faithful unto death, and I will give thee the crown of life." Rev. 2:10.

These words were spoken to that one of the seven churches which was made up of a people who were known for their faithfulness.

It is not required of them or of us that we be rich or brilliant or refined, but that we be faithful. "It is required in stewards, that a man be found faithful." (1 Cor. 4:2) "Faithful." Nurture your own faith and guard it. Strive to be full of faith, and hold it fast as your most precious possession.

"Unto death," does not mean "until" death, but be faithful even if it costs you your life to be faithful. Beyond this world of care with its life of toil and trouble awaits for the faithful of the Lord the crown of life that fadeth not.

THE FIRST MARTYR

Acts 6:8; 8:1

Introduction. The editor of this column chooses to take one example of the persecution which broke against the church in the early days and present it as illustrating what the Christians were called upon to endure.

For some time the Christians continued to worship in the temple and to resort there at the regular hours of prayer. Some of these early Christians were repeatedly thrust into prison, and we are about to study the story of the martyrdom of the first of the Christian martyrs. A martyr is a witness, that is the original meaning of the word. It came to mean a witness who bears testimony not only but seals that testimony in his blood. A "Martyr" came to mean a Christian who gave his life rather than deny the faith.

Stephen was the first of these. His name means "Crown," and reminds you, no doubt, of the golden text for the day.

I. Who the Martyr Was.

1. A young man. It was such that our Lord chose to initiate the work of winning the world. He did not go down to Jerusalem and attempt to enlist the reverend wise men of His day. Those wise men were far too wise to believe that it was possible to accomplish what the Christians of the first generation did accomplish. Can you fancy our Lord coming before the Jewish sanhedrin in full meeting and saying to them, "Go ye into all the world" and conquer hatred and sin and wickedness and war with love? They would have laughed Him to scorn! They knew that could not be done. They knew that men who would win against the devil must fight the devil with fire! Well, we know that, don't we? Yes! That is exactly what the devil wants us to do, fight him with fire. That's his weapon, and don't you forget it. He knows more about fighting with fire in five minutes that you and I will ever know.

Our Lord went up along the lake

shore and began by choosing some young fishermen whose father and mother were still alive and vigorous, and with other young men whom He chose there and elsewhere, He began His tremendous work. It took the vision of youth, which sees success beyond the heights unscalable, the rivers uncrossable, the mountains which cannot be tunneled. So many things there have been impossible of accomplishment until some youngster who did not know that they were so impossible came along and accomplished them.

New Orleans was a city which could not be evangelized. Everybody who knew anything knew that. Baptists could not make progress in New Orleans! The wise leaders of our people knew that! But they planted the Baptist Bible Institute there, and down to that impossible city there went some scores of young men and women who did not know that it was impossible, and they did it! One Baptist church after another came to birth there, until now men freely predict that New Orleans will, within a generation or two become a great Baptist stronghold, and all because some young men went down there to witness for Christ.

2. An educated young man. A trained young man. Read his address in the seventh chapter. The Lord can accomplish far more with a young man educated, trained, prepared for His work than He can with an ignoramus.

3. A man of convictions. Any young man does well to hold some convictions as to what is right, does well to believe that there are some things which are right, and that it behooves him to line up with these, that some other things are wrong, and that it becomes him to stand over against these.

4. A man of courage. He had convictions not only, but he had the courage of his convictions. He could behold a bloodthirsty mob rush upon him as a famished lion upon his prey, and face the mob in the calm confidence that truth will rise though crushed to earth.

II. What the Martyr Saw.

(Acts 7:56)

1. The opened heavens. He saw very clearly where he was going, up into the realm of light and life and glory, away from night and loneliness and misunderstanding and hatred, beyond the reach of the fanatical arm to molest or make afraid. And the pearly gate of that fair city swung wide to afford an abundant entrance unto this faithful witness of the Lord of that city.

2. The glory of God. Will you contrast this for one moment with the awful visions which torment the souls of the wicked who depart this life aware of the horrors which await them on the other side? Have you ever seen a Christian in full possession of his faculties die? How happy his home-going! Have you seen the death of a sinner, and heard him wail that he was lost? What would a man not give in the hour of death for such a vision of the beauty of the holiness of God as came to this young martyr long ago?

3. "Jesus standing on the right-hand of God." Elsewhere in the New

Testament the exalted Jesus is represented as being seated on the right-hand of God. Here He is standing in the attitude of the welcoming host, waiting to speak to His faithful friend the words that shall express the joyous, everlasting welcome to the city where cometh no night.

Are you surprised that He, the Lord of Life, should stand to welcome a man like Stephen? Faithful? Competent? Courageous? Devout and dauntless Stephen?

III. What the Martyr Did.

1. Committed his spirit to Jesus. "Lord Jesus, receive my spirit." (Acts 7:60)

See how confident this martyr was. He knew whom he had believed and he knew that He was able to keep him in every hour of storm and stress not only, but beyond the surge of the stormy sea in the haven of rest above which the storm-clouds never lower.

2. "He kneeled down." This for him the attitude of prayer in the hour of death knew no fright or craven terror, but went about the matter of his leave-taking of the world as calmly as though he were going a journey of a day on an errand for his king.

3. "Cried with a loud voice, 'Lord, lay not this sin to their charge'." (Acts 7:60)

See how Christian this young man was. Only a brief while before his Lord on the cross had prayed, "Father, into thy hands I commend my spirit." (Luke 23:46). Here his witness prayed, "Lord Jesus, receive my spirit."

On the cross His Lord had prayed, "Father, forgive them; for they know not what they do." (Luke 23:34). Here the first martyr is praying, "Lord, lay not this sin to their charge." While the cruel, crushing stones, hurled from hearts that were harder than they, hurled by hands that were strong with hate, were crashing against his bowed head and bended body, he prayed for his assailants just as his Lord had done. Was ever master served by slave more like himself in heart?

4. "When he had said this, he fell asleep." (Acts 7:60). Did ever such event befall a man before or since? That he should go to sleep under surroundings and circumstances like that? Men were howling their hatred of him when he went to sleep. Men were attacking him with stones, beating his body, crushing in his head, and yet, he went to sleep.

Men called and still call it death. Our Lord called it sleep. And in thus calling it, He taught a new view concerning it. Death to the ancient meant the sum of all failures, an estoppel of all effort, an end of all chance to reach any degree of perfection. Our Lord changed this view. Those who are asleep

have ceased to suffer. Those who have dropped into the sleep of death have been set free from all pain and care and trouble. Those who are asleep have not ceased to be. The dead in Christ are in Christ still, alive as they never have been before. They who are asleep will come awake. They who sleep the sleep of death will arise to walk anew in life.

In Christ the saved departed rest, free from the body of flesh, not quite complete, because man consists of body and spirit; but when He shall appear, then shall His own appear with Him in glory, for the Father shall give to each the body that pleaseth Him. What shall this body be like? God knows, and the Christian rests in that assurance. God knows and will make the body of His own fair and honorable and strong, exactly adapted to the life in the upper world.

—BR—

HEALING HUMANITY'S HURT

By Louis J. Bristow, Supt.

—O—

During the year 1935, the Southern Baptist Hospital in New Orleans received in gifts for charity from Mississippi \$20.11, and during the first six months of 1936, \$23.50, or a total in eighteen months of \$43.61. During that same period we cared for 204 poor patients from Mississippi at a cost to us of \$11,862.24. That is to say, we gave in free service \$11,818.63 more to Mississippi folk in the last eighteen months than we received from all the churches, women's societies, Sunday schools, and individuals in that State with which to help the poor.

It has been published frequently that all contributions made through the Cooperative Program are used to pay interest on the debt created in building the Hospital. As soon as that debt is paid, we will be able to help more poor folk. There is no valid reason for a Baptist Hospital unless it helps the poor.

P. S.—By the way, we paid bonds and interest which were due June 15th. We have never been a day late.

New Orleans.

—BR—

Woman Driver: "Can you fix this fender so my husband will never know I bent it?"

Garage Mechanic: "No, but I can fix it so that you can ask him in a few days how he bent it."—Ex.

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For information, address Wm. S. Cox, Pres. Box 196 - S. College Park, Georgia



NEWS OF A HUNDRED YEARS
AGO

Moss Point, Miss.,
July 3, 1936.

Dear brother Lipsey:

It was with much interest I read in this week's issue of The Baptist Record on page 14, the article entitled: "China Baptist Centennial Celebration," in which I. J. Roberts is mentioned as one of the founders of the mission work in China 100 years ago.

I have in my possession a letter written by him to my great grandfather in 1838, and believing it would be of interest to you, I am sending you a copy.

My great grandfather was Federal Land Agent at Augusta, Miss., at that time, having moved from Winchester, and was interested in mission work.

There being no envelopes in those days, the letter was folded and sealed on the back with sealing wax, and was stamped with the initials: "I.J.R." I prize the letter very much.

Yours in the best of bonds,
T. E. Spencer.

The letter follows:
COPY

Macao, China,
March 31st, 1838.

Judge William Howze,
Augusta, Miss., U. S. A.
My Dear Sir:

It yields me much pleasure to acknowledge the receipt of your very kind letter, dated 25th July 1837 on the 18th inst. Your kindness and hospitality are yet very fresh in my memory, and greatly endear myself and family to my heart. I hope that my Master, who has said I was a stranger and yet took me in, will reward you according to your work in that particular.

I was happy in my work there while making Sunday schools, but still happier in this. That is a good work which takes much labor and self denial to accomplish it properly, but this is a better, which costs one still more. There is some imitation of the divine Master, who went about doing good, in being a Sunday School Missionary, but still more in forsaking all and becoming poor, that the heathen through ones poverty may become rich. The nearer I am enabled to imitate my divine Master, the happier I am.

Your enquiries have been particularly attended to in a letter to the Baptist Banner of Kentucky, together with those of several other friends. I have requested the Editor to send you the No. containing my answers. This will doubtless be more satisfactory than anything that I could say on one sheet.

I feel that I am called upon to sympathize with my embarrassed mi-friends, but I hope it will turn their attention more to the cares of their souls—if so, it will be good for them to have been afflicted. Let every thing be lost before one's soul.

In Hinds Co. the people had generally nearly forgotten that they had souls. Perhaps this check upon their worldly prosperity will remind them of that important fact.

I have very good health and fine

spirits, and am acquiring the Chinese Language with all my faculties.

I wish to be remembered most affectionately to your family and my enquiring friends, and hope you will give me the pleasure of hearing from you. Any thing you wish to know in addition to what you have asked, please to enquire freely; it will give me much delight to answer all such enquiries of my friends, among the first of whom I shall ever regard yourself. I think of nothing else at present (that you will not read in my public letter) which is worth relating.

Yours most respectfully,
(Signed) I. J. Roberts.

I enclose a Chinese sheet tract as a specimen of this character.

MISS.-ALA.

Greetings to the churches and pastors of Mississippi! Mississippians have a right to be proud of Rev. W. P. Davis. He has just completed a twenty-four days evangelistic campaign with the First Baptist Church of Huey Town and the Union Baptist Church of Bessemer, Alabama. Under his leadership the churches had most remarkable revivals. His messages to the church are most constructive and spiritual. He knows how to reclaim backsliders and kindle holy fires in churches. There were sixty additions to the churches, fifty by baptism and ten by letter.

Brother Davis plans to enter the Eastern Baptist Theological Seminary, Philadelphia, Pa., in September. May the blessings of God rest upon him. Please do not hesitate to use brother Davis in your churches in Mississippi. His messages ought to be heard throughout the state and Southland.

May God rest upon all the brethren.

A. J. Darling, Pastor
First Baptist Church, Huey Town,
Bessemer, Alabama.

LOUISIANA MISSIONARY

We are up against it now. I believe the Devil has found where we are camped. Anyhow he has put it into the heart of "Father" Hammerstein to forbid the Catholic people to come to our tent meeting in Maringium. I am staying in this little town this week.

Across the street there are two young Italians, man and wife, for whom I wish all Mississippians to pray. Sam Cashio and wife know that Catholicism is a farce, that their teachings are wrong, that Catholic people are misled. But they know if they join the Baptists and follow Christ they will be excommunicated and turned out of the Catholic church beside being ostracized by their kinspeople. Sometimes they are brutally beaten when they turn from Catholicism. We shall preach the truth to them and pray.

There is a dance at Shady Grove school tonight. All good Catholics will go or want to go. Tomorrow they will go to the priest and for only a few dimes receive absolution. Then they will go on and sin some more. Do you wonder that there are slot machines in every store, saloons

in every village and town, sinful wrecks of women walking the streets and wickedness and ignorance and error in this country.

Many of these mistreated, misled people are crying out against the injustice done to them. Oh, that we can stay here and labor on!

Sincerely,
Cecil Roberson.

IUKA

I have with me for the second time in eight months the Rev. H. W. Ellis of Humboldt, Tenn. He is indeed proving to be a very fine evangelist. He is no sensationalist, and does not work on the emotions of the people. He is sound in his doctrine, and on fire for lost souls. He is a tireless worker, quiet and unassuming—a Christian gentleman of the first order. I am more than satisfied with his revival work.

Brother J. Dalbert Coutts is also with me for the second time in eight months. He has proved himself to be one of the most successful singers we have had in any revival. He is the greatest pianist I ever heard. He is a most competent director and excellent soloist, and is fine with children and young people. He has a large young people's chorus, and they have put on some unusually fine programs. Brother Coutts is a Christian gentleman of the highest order, sympathetic and easy to work with. Our people are highly pleased with both these men and their services in every way.

These men will be with us until and through Sunday, July 12th, and if you could hear them, I am sure my preachers and lay brethren would be perfectly satisfied that they were the men they would like to have in their services.

We are having a great meeting.

HUTTIG, ARK.

Brother W. W. Kyzar and the writer were in a twelve days meeting with brother E. L. Douglas and his church at Huttig, Ark. It was just like old times to work with brother Kyzar again. What a preacher! What messages! There are very few who can expose sin and can show the way out as this preacher does. The Lord greatly blessed His truth. It was the testimony of many that they had been greatly benefitted by the truth preached during these days. Some were added to the church. Brother Douglas in the four years pastorate in the church has done a remarkable work for the Lord. He and his wife are tireless workers. Wish we had them in Mississippi.

Brother Douglas will preach in our meeting with the church of Bogue Chitto, Miss., beginning the first Sunday in August.

Joe Canzoneri
Jackson, Miss.

Splendid crowds are attending. If you wish the services of these men, you may get in touch with them through Rev. H. W. Ellis, Humboldt, Tenn. They have some open time immediately following this meeting.

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We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

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J. McKee Adams, Professor of Biblical Introduction in the Southern Baptist Theological Seminary.

Again this useful volume will help to vivify places of Bible lands in the study of our Sunday school lessons for these next several months. Chapters ten through fourteen make graphic contributions.

WHAT GOD HATH JOINED TOGETHER \$1.00

W. C. Boone, Pastor, First Baptist Church, Jackson, Tennessee.

Deals with the all-important subjects of love, courtship, marriage, and living together. Unapproachable in clearness, sanity, and intelligent frankness. The beautifully sympathetic spirit in which the author writes is unsurpassed.

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The Children's Circle

MRS. P. I. LIPSEY

Colorado Springs, Colo.
July 13, 1936

My dear children:

Setting out from Memphis last Thursday evening, going through Oklahoma to meet Dr. Lipsey, who had been called to that state to see his very ill sister there, I arrived here, accompanied by him, on Saturday morning. We came here, of course, for a visit to John and Julia, our son and daughter, who also form one of our Jeannie Lipsey Clubs. They gave us a warm welcome and a hot breakfast, both of which were accepted gratefully. In the afternoon, we took an extensive drive over a good part of the city and partly up Cheyenne Mountain, which towers up into the clouds west of their home.

We have several letters today. Dr. Hamilton writes us an appreciative one, though the amount we sent for Miss Parnell was not as large as usual. Brother Mize is grateful for our gift to the orphans, and I am glad it was as large as it was, for it was enough to help a good deal. We thank both him and Dr. Hamilton for the kind words they have for our loyalty to the Lord's work. Mrs. Mayo sends us a well written Bible story. I want us, every one, to pray for the dear little girl, Connie Wilcher, that she may be entirely brought to health, and may be able to go to school. Did you ever think, my dears, of how great cause for thankfulness you have in health and the privilege of going to school?

Another little new member writes and sends a good contribution for our orphans, Ruth is her name. We thank her. Mrs. Clarksdale Friend sends her J. L. Club dues. She is certainly not responsible for our falling down a little for the past month or two, is she? We are grateful to her.

This morning John told us of the little animals which come up on the window sill, and I asked him to write about it for you. So here it is, and I know you will enjoy it.

With love,
Mrs. Lipsey.

The Quarrelsome Squirrel

Once upon a time I used to live in Mississippi. Now I live on the edge of Colorado Springs in Colorado. Our house is in a pine grove right at the foot of the Rampart Range of the Rocky Mountains, only a few miles from Pike's Peak.

In Mississippi I was never able to make friends with squirrels, because there people would shoot and eat them. I do not blame the animals for being timid. In Colorado, squirrels are not generally considered food animals, but are thought of as interesting wild life or as amusing pets. So they are much tamer.

Where our house is, the houses are not close together, and the squirrels feel quite at home in our woods. My wife (whose name is Julia, and who is the other member of the Jeannie Lipsey Club to which I belong) puts out toast or meat or some other food on the window sill of our breakfast room window every morning. Our table is against this window. Almost every day squirrels come and eat breakfast with us, looking at us through the window, not two feet away. They munch away, reared up on their hind legs. (A squirrel, you know, has to sit down to stand up!) They are not afraid of us, but when we open the window to put out more food, they hustle off and climb one of the pines nearby. But they are not in such a hurry that they forget to take something to eat with them. And they come back for more when the window is closed.

We have four different kinds of squirrels and two sorts of chipmunks. (A chipmunk is a tiny member of the squirrel family. It is brown and yellow, with dark stripes running from head to tail. Its body is about as long as a grown person's middle finger.) Most of our guests are black or gray squirrels. They are bigger than Mississippi squirrels. (The gray ones have white trimmings on the undersides and tails.) We have more of them in the winter when snow comes and drives them down from the high mountains near us.

One snowy day we had six squirrels near our window, all trying to get some of the bread on the sill. But there was room for only one. As soon as one could leap to the sill, and grab some food, another would come up behind him and try to bite him. I never saw one bitten. The one with food in his mouth would leap too quickly to a tree trunk and hustle to a safe limb to finish his meal.

But sometimes all six would get mixed up in a general fight, scuffling in the snow, scampering in a spiral around tree-trunks, each trying to prevent all the others from getting the breakfast that was waiting for all of them. It was funny. Their fur is something like cats' fur; their faces are like rats' faces; their ears are like rabbits' ears. But their behavior is like that of monkeys.

There is something that these black ones and gray ones are afraid of. This is another sort of squirrel who is only half their size. He is called a chickaree (because of the loud and long noise he makes) or a pine squirrel (because he lives mostly on pine cones). Though the chickaree is small, he is very fierce and quarrelsome. And he loves to chase the big ones until he runs them ragged.

One day I heard a fearful racket in the yard and saw that a chickaree (whom we called "Wild Bill" because of his nature) was chasing a big gray squirrel from tree to tree. They never touched the ground, leaping from the limb of one tree to that of another. The big one, running for his life, was silent, scared to death. But Wild Bill, as he leaped gracefully after his enemy was calling him names at the top of his voice and abusing him without hesitating.

Over the road in front of our house, the trees almost (but not quite) meet. The big gray squirrel, high in a tree, tried to leap the gap between trees over the road. He had to try it. Wild Bill was right behind him and promising faithfully to tear him apart, whiskers, ears and tail, if he ever caught him. The big gray one leaped, almost reached the safe limb on the other side of the road—and missed it! Either the gap was too wide for the poor tired thing, or he did not have time to judge the distance. Anyhow, he fell. Down, down until he hit the gravelled road, kerwallop! He lay flat and still.

I did not know then that squirrels ever fell. But that one did. And I was sure he was dead or dreadfully injured. But he was not! He got up slowly, shook his head, seemed to take a deep breath, and galloped away on the ground across the road. Wild Bill did not pursue him. I don't know why. But I've noticed that chickarees don't like to travel on the ground. They keep to the trees, generally.

But Wild Bill got his come-uppance later. One of the canvass chairs in our yard has a canopy or shade over it, to keep the sun off of the sitter. The canopy had a fringe of red, blue and yellow cord,

made into loops. Wild Bill wanted this colored cord to decorate his nest and make it comfortable. He would come and cut off a loop and take it home, and come back for another.

One day I heard Wild Bill carrying on dreadfully in our yard. He seemed to be calling me names and using awfully bad language, shrieking shrilly. I hurried out and found that Wild Bill was hanging by his head from the fringe at the edge of the canopy. As he dangled, he leaped and plunged and hollered, swinging back and forth, up and down. He had gotten one of the loops of the fringe caught between his teeth and had then fallen from the canopy, and so was hung from it by his teeth. O my, but he was mad!

I could not catch him in my hands, because in his rage he would have bitten me. I got a stick and tried to loosen the cord from his teeth, but he would not stay still long enough. At last he gave a plunge and himself managed to get the cord from between his teeth.

Did he shake a leg and hustle home? He did not. He climbed a tree right there and, looking down at me, told me what he thought of a man who would leave around a thing like that tricky canopy fringe to trap a poor innocent squirrel who was trying to improve his own home.

My wife and I felt so badly about what he said, that we took scissors and cut off all the fringe from the canopy, so that Wild Bill could not again risk his life in the loops.

Perhaps we won Wild Bill's confidence. At any rate, Mrs. Wild Bill is now building a nest in an unused bird house at the gable-end of our home. We hope there will be quintuplets in the Wild Bill family.

John Lipsey

Christ's First Disciples or Apostles Mark 1

After Jesus was baptized, and then tempted in the wilderness, he returned to where John was preaching and said to some of John's disciples, "Follow me, and I will make you fishers of men."

The first were Simon and Andrew, then later he called James and John, and said the same thing to them. "Follow me and I will make you fishers of men." He chose twelve disciples who were called apostles, to be with him in his work. We find these names in Matthew 10th chapter, in Mark 3rd chapter, and in Luke 3rd chapter.

Before doing this great work Jesus went up in the mountain and spent the night in prayer, and when it was day he called his disciples to him and chose twelve whom he called apostles.

He then had these to go with him, in all his teaching and preaching, that they might learn to know and do the things which he did, and to carry on the work after he was gone.

In the four gospels we find a great deal about Peter: he was a fisherman, the son of Jonas, he was also called Simon; he wrote two of the New Testament books. He attempted to walk to Jesus on the sea. He was the first to confess that Christ was the Messiah. He was at the transfiguration of Christ. He helped to prepare the last passover supper, and yet in Christ's last sad hours Peter denied his Lord and Master three times. But after Christ's death, resurrection and ascension, Peter was one of his greatest followers.

The next disciple, Andrew, we don't know much about except: he

was a brother to Peter. James, a son of Zebedee, a fisherman, one of Christ's closest followers, John a brother of James, he was an evangelist, he wrote seven books of the New Testament, and was called the Beloved Apostle. Phillip was a deacon and preacher of Bartholemew, but little known. Thomas, the doubting apostle, who was willing to die with Christ.

Matthew, an evangelist, wrote the book of Matthew.

James, son of Alphaeus and Thaddeus, little is known.

Simon, the Canaanite, little is known.

Judas Iscariot, the betrayer.

Christ later sent out seventy, sending them out by twos.

What disciples were at the transfiguration?

Who was at the raising of Jairus' daughter?

A great verse: "Thy faith hath made thee whole."

—o—

Dear Mrs. Lipsey:

It is with great pleasure that we acknowledge receipt of your check for \$12.00, which represents offering from the Children's Circle. A receipt for this amount is enclosed.

Again we desire to express our sincere thanks and appreciation for your fine services. Your abiding interest and cooperation as well as that of the children of your circle, is greatly appreciated.

May God bless you and your co-workers, and guide you day by day.

Sincerely yours,

W. G. Mize, Supt.

—o—

My dear Mrs. Lipsey:

Enclosed is receipt for the \$10.10 on the scholarship for Miss Parnell. You and your little friends are certainly loyal in your devotion to the Lord's work and I trust that God's richest blessings may be upon all of you in the work you are doing for our Saviour.

On a recent date the registrar's office reported an enrollment of 47 in excess of the same time last year. This looks as if we shall have a much better school even than last session, though we may hardly expect this percentage to continue.

Again thanking you, and with every good wish, I am

Sincerely yours,

W. W. Hamilton, Pres.

—o—

Clarksdale, Miss.,

July 10, 1936

Orphanage \$2.00

B. B. I. \$1.00

J. L. Club No. 4.

Friend.

I send you thanks, dear Friend, from our orphan children, and Miss Parnell at the B. B. I. What would

(Continued on page 13)

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

:-:

JACKSON, MISS.

II. The Devotional Aspect of the Training Union Program.

(Continued from last week)

The training union goes on the assumption that every member has a private devotional life, and seeks to direct that devotional life. Each meeting is conducted in a devotional atmosphere. The attitude in the meeting will vary according to the time and type of program. It is of the utmost importance to see that this attitude is promoted and deepened by the weekly meeting. Even though the weekly meetings are not primarily for devotional purposes, the spiritual fervor of the union may be told by observing the devotional spirit of the weekly meetings. The devotional spirit of the meetings may be said to be the by-product of all the weekly meetings with the exception of one each month. This meeting is given over to a topic of general character which will lead the heart and mind to grasp some truth helpful in strengthening faith, arousing zeal, giving comfort, or ministering to piety. A connected passage of scripture is generally used for this purpose.

Another means the Training Union has of administering to the devotional life of its members is through the daily Bible readers course. Too much emphasis cannot be put on the systematic reading of the Bible because it deepens our devotional life. The Bible is the food upon which the Christian must grow. These Bible readings are arranged so as to consume about ten minutes a day. To further deepen our devotional life we have a short comment on a key verse in the passage and a suggestion for prayer, which is not an attempt to put a prayer in our mouths but to guide us in our praying. Jesus seems to have put much emphasis upon this type of Bible reading and prayer. We may note in passing that many of our study courses have as their sole purpose also the administering to the devotional life of those who take it.

(Continued next week)

Mt. Creek Organizes B. A. U.

We are happy to report a new B. A. U. This time it is the Mountain Creek Church in Rankin County. This county adds about an average of one new union a month for the last few months. Mr. Earl Clark is the director of both the Rankin Associational B. T. U. and the Mt. Creek church. There were twelve members in the initial meeting, and Mrs. Alice Burke was elected to the office of president and the two group captains elected are, Mrs. C. E. Stuckey and Mr. B. C. Clark.

Training Union Meets Sunday Morning

The Mountain Creek church in

Rankin County has found that the best time for their meeting is Sunday morning from ten to eleven o'clock. Following the Training Union is Sunday school, running from eleven to twelve. This is the program three Sundays each month. On the Sunday they have preaching the Training Union meets in the evening just an hour before the preaching service.

—o—

Pray

Will you pray for the Ridgecrest meeting? Our delegation leaves Friday morning making a two day trip of it. Pray that it may be a safe trip and that nothing shall be done that will not magnify the name of our Lord. Pray for the meeting that a great blessing may come to every one present and that we may bring back to our churches a portion of this blessing.

—o—

Center Terrace, Canton, is served by Volunteers Out of Jackson

A splendid Training School was conducted two weeks ago in the Center Terrace Church in Canton with workers from Jackson driving driving over each evening. Mr. A. W. Talbert furnished his car and brought with him Mr. Earl Clark and Miss Bill Thompson each evening. Miss Thompson teaching the Juniors, Mr. Clark the Seniors, Mr. Talbert the Adults, and Miss Nell Thompson of D'Lo teaching the Intermediates. A fine interest was manifest on the part of the church as a whole. The following Sunday eighteen members of this training school boarded a bus and drove to the Rankin County Associational B. T. U. meeting which was held at Pelahatchie.

—o—

No Winner In Senior Speaking Declared

The judges who judged the Seniors in the speaking contest during the district conventions could not come to a decision as to the winner, hence no certain one was declared as minner.

—o—

COMMITTEE CORNER For August 2

JUNIORS—Since the lesson is on Little Big Things let the Social Committee write on slips of paper suggestions as "Take flowers to the hospital," "Visit . . . (name some old man or woman in the community)," "Offer to keep a younger brother or sister for mother some afternoon so that she can rest," "Write a note to your Sunday school teacher, pastor, leader or someone who means a lot to you, and tell them that you appreciate them." Make enough of these for each member of the union to get one. They are little things that will help others in a big way. Have the missionary committee make a report stating that only the little amount of one cent (or two depending on the

number enrolled) from each one each Sunday night will make it possible for the union to be a member of the 5,000 Club. Explain what the club is and show the Juniors how this little bit will grow and help Mississippi Baptists in this time of crisis.

INTERMEDIATES and SENIORS—After the program pass out slips of paper and envelopes, one for each one. Ask each one who will to think for a minute about people who need someone to believe in them. Then decide upon one to try to help. The help will be the faith you show that person that you have in him, and the thoughtful, tactful way that you help him gain confidence in himself. Then have the members put the names on the slips and seal them in the envelopes. The envelopes are turned over to the leader who keeps them for three weeks. Again they will be given out, and each member will write down what he has done on this project. At the end of another three weeks the envelopes are again given out to help the members check up on themselves.

—BR—

LABORS FOR THE LORD IN LEAKESVILLE

—o—

On invitation of a former student, Bishop W. E. Stewart of the Baptist Church of Leakesville, the writer recently spent a delightful week in work for the Lord with the saints of that fine community. Quite a number of years ago, the preacher had been at Leakesville in a former meeting. He was delighted from first to last by increased attendance upon the services, the increased strength of the congregation, and the love of the Lord and for the work of the Lord which they manifested during the entire meeting. The Leakesville saints have in the person of Pastor W. E. Stewart a man deeply devoted to his Lord markedly dedicated to the work of the Lord.

Bishop John Henry Smith, Gibsland, Louisiana, came over and led the singing in the meeting. John Henry is also a former student of the writer, and his true yoke-fellow in numerous seasons of labors together for the Lord. Brother Smith is a talented leader of congregational singing, a good teacher of personal evangelism, a preacher of ability far above the average, with a love and genius for historical research which would be remarkable in anybody.

The meeting itself was of unusual power. Brother Stewart knows the way to the throne room, and treads it frequently. His people love him for his work's sake, and cheerfully follow his leadership. The Lord blesses him and crowns his work with success. The Lord be praised for His goodness.

L. Bracey Campbell.

REVIVAL AT PEARL CITY CLOSES

—o—

A joint revival of the Baptists and the Methodists of Pearl City closed Friday night, July 10th. Rev. Gallman, Methodist of Jackson, did the preaching, and Rev. E. R. Pinson, Baptist of Clinton, directed the singing. There were little visible results, but it is believed that many are on a higher spiritual plane since the revival.

There was a Baptist organization at Pearl City some months ago, but it has been inactive for some time. There are good prospects of reorganizing in the near future. Steps are being taken in that direction this week.

—BR—

Among the speakers engaged for the Bible and Christian Life Conference, August 16 to 23, at Ridgecrest, N. C., Southern Baptist summer assembly grounds, are: Dr. G. W. Truett, president of the Baptist World Alliance, Dallas, Texas; Dr. T. L. Holcomb, executive secretary-treasurer, and Dr. John L. Hill, book editor, Southern Baptist Sunday School Board, Nashville, Tenn.

—BR—

CHILDREN'S CIRCLE

—o—

(Continued from page 12)

we do without your help?

Taylorsville, Miss.,
July 2, 1936

Dear Mrs. Lipsey:

I am a little girl nine years old. This is the first time I have written you.

We are having a D. V. B. S. at our church. It closes tomorrow.

I am sending \$1.00 for the orphan children.

Love,
Ruth Ford

We are so glad to hear from you, Ruth, and so grateful to have your gift. Write again soon.

Philadelphia, Miss.,
July 6, 1936

Dear Mrs. Lipsey:

I am a little girl 10 years of age. Am sending in 10 cents for the Phillips' Birthday Offering. I was 10 years old July 2. I have just been walking two years and five months. My father died two years ago last Dec. 2. I have never gotten to attend school on account of my condition, but I want to so bad.

I do not live near enough to Sunday school to attend one regularly but every time I come to my Grandfather Walton's I go to Midway to one, and I enjoy it so much.

I want all who read this to pray for me and my mother, and that I might be well enough to attend school and get an education some day, as I would like to so much.

Best wishes to all,
Connie Mildred Wilcher.

We thank you for your letter and your birthday offering, Connie dear, and are putting you on our list of members. We are praying that you may soon be much better, and in time entirely well. Come again to our page.

—BR—

SUBSCRIBE TO THE BAPTIST RECORD.

THE BEST WAY TO TREAT--
BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment
Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

checks
666 Malaria in 3 days
Colds first day.
HEADACHE, 30 MINUTES.
Liquid, Tablets
Salve, Nose Drops
Try "Rub-My-Tism"—World's Best Liniment

THE BAY ST. LOUIS MEETING

We have just closed, what I consider, the best meeting we have had in Bay St. Louis since I became pastor nearly eight years ago. Bro. J. L. Low started the meeting off with a great message on "Faith In God." Then brother Bryan Simmons came and stayed with us nine days and did some of the best preaching I have ever heard any preacher do. He preached twice a day and never preached a poor sermon the whole time. Some of his sermons preached in it. His work with the in Mississippi would be fortunate to have such a series of sermons preached in it. His work with the children was a revelation to me. I did not know he could do such work. His Bible alphabet will not be soon forgotten by the children. His stories told to the children were as well told as I have ever heard, and I have heard some good story tellers. They were equally interesting to the grown ups as well as to the children. During the meeting we had some of the hottest weather ever experienced on the coast but that did not keep the people from coming. The spirit and the interest was good from the beginning and continued to the last service. It has been said that the test of a meeting is the attendance the Sunday following the meeting. So often there is a slump. But that was not true at Bay St. Louis. The Sunday following the meeting we had two unusually fine congregations, especially the night congregation. The number of additions was not so large. Our greatest need was a church meeting that would revive and tone up the church. We had that in a fine way. But we also had some additions. Two came by letter and four were baptized. Others will come as a result of the meeting. Down here where we have so many distractions and distractions we are always happy when even one soul is saved because it is like pulling them out of the fire. You can't measure the good of a meeting like we have had by the number who joined the church.

Brother Simmons is doing a type of work that is greatly needed in Mississippi and he is doing it where it is needed most. It means a great deal to our weaker churches to have a preacher like brother Simmons come and preach for them. He is doing real missionary work. It reminds me of some of the work Paul did when he visited and sought to strengthen the churches. Brother Simmons knows how to help the pastor and he leaves things decidedly better for the church and pastor. His work in Bay St. Louis left our church more hopeful and with a brighter outlook than for years.

Brother Simmons is to be with us here in Pass Christian in the early fall and we are planning and looking forward to a great meeting. We plead for the prayers of all praying people interested in mission work in Mississippi. Don't forget to keep on praying for us. "For a great door and effectual is opened unto me, and there are many adversaries." I am deeply grateful to our friends who do pray for us and who prayed for the Bay St. Louis

BAPTIST ORPHANAGE, NEWS

While we did not reach our goal of \$10,000.00 on Mother's Day we wish to take this opportunity of thanking those who made an offering, churches, Sunday schools, W. M. U.'s, B. T. U.'s and individuals.

The Orphanage lost a dear friend in the death of Dr. J. R. Carter last week. We extend sympathy to his loved ones in their bereavement.

We believe the solution to the financial problems of the Orphanage would be solved by the Sunday schools throughout the State making a contribution on the first Sunday in each month to this cause, sending their entire offering for this one day. We know of one half time church who started this some four years ago and their offering for the first Sunday in June amounted to \$26.00.

Total contributions for the month of June amounted to \$2,746.62, as follows: Baptist Convention Board Cooperative Program, \$123.05; Baptist Convention Board, Designated Gifts, \$1,285.64; United Gas System, \$148.07; Octagon Soap Coupons, \$57.70; General Contributions coming direct to our office, churches, Sunday schools, W. M. U.'s, B. T. U.'s and individuals, \$1,005.69; Miscellaneous income from sale of produce from farm, etc., \$126.57.

We are happy to state that all accounts are paid, but we need your continued support as our expense averages about \$3,000.00 monthly.

All of the children in the Orphanage have recently had a complete physical examination and some 25 have had their tonsils and adenoids removed. All physical defects are being corrected as quickly as possible. Thanks to Drs. Garrison and Garrison, together with the assistance of Dr. Frank Hagaman.

We wish to thank Mrs. Gilfoy, superintendent of the Baptist Hospital, together with her efficient staff for the kind treatment given our children while patients there.

Some improvements are being made, the boys' building has had a new front erected and the sides of the walls re-enforced.

Mr. and Mrs. L. F. Armstrong, farmer and matron of the boys' building, respectively, resigned to take other work with the East Mississippi Insane Hospital, at Meridian. We are happy to state that we have secured the services of Mr. and Mrs. J. H. McGehee of Monticello to continue this work. They

meeting and I only urge that you continue to pray.

Gratefully yours,

W. S. Allen, Pastor

P. S.—I am to be with brother Flynt in a meeting at Handsboro beginning Wednesday evening the fifteenth. I will appreciate an interest in the prayers of all praying people who may read this and I am sure brother Flynt will too.—W. S. A.

are a fine Christian couple. Mr. McGehee is a former A. & M. College student and knows farming problems as well as vocational guidance for the boys.

We are trying to purchase new chairs for the dining room. They will cost approximately 85c each. We will need some 250. We shall be pleased to welcome contributions from interested friends as well as organizations of the various departments of the church.

I wish to take this opportunity to thank the friends of the children for the vacations given them this summer. Three of our girls went to Ridgecrest, thanks to the Y. W. A. of the First Baptist Church, Jackson, together with interested friends of this same church as well as Griffith Memorial in allowing them the privilege of presenting a program in memory of Henrietta Hall Shuck and taking a free-will offering. Also to Woman's College for giving eight of our girls a trip to the Mississippi Baptist Assembly. We are planning for eight or ten of the girls to attend the Y. W. A. Camp at Castalian Springs on July 28th. Thanks to Miss Edwina Robinson, State Young People's Secretary.

NORTHSIDE

The Northside Baptist Church, and community have just closed a ten day series of services in which Rev. J. H. Kyzar of Drew Baptist Church, Drew, Miss., did the preaching with the local church doing the singing.

We feel sure that these days of service will bring forth fruit many days hence.

I am confident to say that all who heard brother Kyzar these days join me in saying that every message was to the point, as those of us who know him, know that that is his manner of preaching. Every sermon was simple, definite, persuasive, and powerful. God was there in every service in mighty power, and all our hearts were moved upon.

I do not hesitate to say that the meeting will bear fruit many days hence. The good seed sown were not sown in vain.

There were seven additions, three by baptism and four by letter.

Brethren, we beg of you to remember us in your prayers that we may serve in an acceptable manner this noble people.

Rev. Ira F. Metts, Pastor.

MONTICELLO

We have just closed a good meeting at Monticello with Pastor and Prof. H. T. Huddleston, both of Gloster, assisting. These two men make a great team. Dr. Cox is fearless and earnest in proclaiming the whole Gospel. Prof. Huddleston, superintendent of the public school

FORK UNION
MILITARY ACADEMY
Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower School for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Catalog 39th yr. Dr. J. J. Wicker, Pres. Box D, Fork Union, Virginia.

of Gloster, ably directed the music and worked with the young people. One outstanding feature of the meeting was the consecration service Sunday morning when scores rededicated their lives in service. Accessions were eleven for baptism and nine by letter.

We shall have with us at Carmel next week in a meeting Pastor F. W. Varner, a former Mississippian, now of Cordova, Tenn. Brother Varner assisted in the meeting at this church last year. Pastor J. H. Kyzar of Drew will assist in a meeting at Fair River, Lincoln County, the last week in July. Remember us at the throne.

D. O. Horne, Pastor

PALESTINE, TEXAS

Whenever God's people get in earnest in prayer and personal testimony in an effort to reach the lost Satan gets busy too. This was the case in two weeks' meeting with the First Baptist Church of Palestine, Texas. Night baseball, big dances and two days and nights of a carnival for charity. The last one was the worst abomination of all. But in spite of all this, in spite of the world, the flesh and the Devil, the Lord gave us a very good meeting. The Christians kept praying, the people kept coming in large numbers and the Lord added to the church nearly forty. Brother Calvin Nelson, who has been pastor of this church ten years, brought the messages. The writer had charge of the singing and had the privilege to preach about half a dozen times during the meeting. We praise the Lord for the victory and blessings that He gave us.

Joe Canzoneri

Jackson, Miss.

REV. O. C. COOPER CHAPLAIN

Rev. O. C. Cooper, pastor of Bruce Baptist Church, has been given a two weeks' vacation, as he has been appointed as chaplain of the "Know Mississippi Better" train. The town board of Bruce is helping to pay his expenses so as to make the trip an appreciation of his work as pastor and citizen of the town.

He will leave Monday, July 20th. They travel north on this trip making the following states: Missouri, Iowa, Wisconsin, Montana, N. Dakota, Minnesota, Washington, Oregon and Illinois. They will also visit Yellowstone National Park and parts of Canada, returning Aug. 2.

S. L. Spradling, Mayor
Gen. Thomas, member of
Board of Aldermen.

What To Do For Itchy Inflamed Skin

Kill the cause of itching with this cooling, soothing ointment. Tetterine gives instant relief from Ringworm, Athlete's Foot, Eczema, Tetter, Itch and similar skin diseases.

Tetterine penetrates deeply. Destroys the parasites that cause itching. Healing and healthy skin growth follow only a few days use. Famous for over 50 years. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., I Barnard St., Savannah, Ga. Satisfaction or your money back.

Tetterine!

Christ Must Go Forward

Dear Lois:

While part of the student revival group was in Greenwood last week attempting to lift Christ up, we felt that though you were at home resting after Ridgecrest you were with us in your prayers. We become more humble and more dependent on the Lord each day as the meeting progressed and as we felt Christ going forward.

Carl Bates inspired us. He led the song services in his consecrated way. We received a real message from his rendition of the several solos that he sang because of his prayerful attitude. The same Christ that radiated in his songs thrilled the hearts of those that listened to his sincere personal testimony on Wednesday night.

An informal but indispensable addition to the group was Patricia Gilpin, student of Blue Mountain College, who in her quiet and charming way led the group to a deeper walk with the Master.

Every morning we met in the park at 6:30 and using David's Psalm, "I will lift up mine eyes to the hills from whence cometh my strength," truly lifted up our eyes to Christ to insure His presence with us during the day.

Sweetie Lenz in her Christlike simplicity and radiance directed this phase of the work as each morning a different young person gave the life of some Biblical character who had lifted up his eyes for divine guidance.

Burning with a message from the Christ he loves, Hugh Brimm conducted the preaching services in the morning and in the evening.

By gathering the adults together each evening before the service and conferring with them about present day youth problems he started something new and creative in the work. The boys' and girls' conferences were held at the same time. These put us in a very thoughtful and reverent mood for the following worship period.

A visitor in the group was Duke McCall, Jr., student at Louisville Seminary. His sermon Thursday morning inspired us to write a draft in our Father's name asking for any amount and receiving it. The personal contacts he made while there kindled a feeling of Christian fellowship. A few hours after Duke's inspiring message we lost a member of our group, Roma Fay Vinson, who had drawn us very close to the Master at the end of the day in our Friendship Circle. We missed her sunshiny and unassuming attitude but we are glad that she has joined the rest of the group in Yazoo City this week.

We were disappointed because our recreational program did not materialize. However the rain that persistently came in answer to many prayers was a greater blessing than any social that could have been planned. We had imported a social director all the way from Atmore (between Montgomery and Mobile), Alabama, Ora Lee Wells, who at-

tends Woman's College, Hattiesburg. Besides planning socials that never were given and sharing the musical responsibility with Carl she proved a real Christian depth.

The real backbone of the meeting was Dr. E. J. Caswell, pastor of the First Baptist Church, Greenwood. His faithful encouragement and cooperation gave each one of the group an insight into a beautifully consecrated life. He fired each one with zeal for service. His final touch of thoughtfulness was a two-pound box of candy which departed on the C. & G. with the part of the group who went to Columbus. His generosity and consideration were reflected by the noble way in which the Greenwood people shared their Christian hospitality.

The real climax of the meeting was the candle-light service on Sunday night. Around 50 young people of all ages came forward and

by lighting their candles from the central light signified their purpose to let Christ shine forth from their lives.

We feel that a real revival is just beginning in Greenwood and that Christ is truly going forward.

Yours in His service,
"Sweetie" and "Red"

—BR—

CRYSTAL SPRINGS

We have just taken an offering in the Crystal Springs church on our building fund, paying the interest on our indebtedness and considerably reducing the principal.

Appealing to those who have recently received bonus money to give a tenth of their bonus in the offering one man gave \$65.65, which is one tenth of his bonus, then, in the Sunday school offering for the same cause he gave another check for \$7.50. This is a young man who began tithing the first of this year and who pays one tenth of his salary into the regular budget (unified) of the church.


Another man, who received a

bonus gave \$45.00 in the special offering. He also pays the tithe of his salary through the church. Still another, who received a bonus, who has a wife and eight small children, a poor man and renter, gave a check to the church treasurer for \$50.00 as soon as his bonus came. We predict that he will not stay poor if he continues thus to share.

Our revival meeting begins July 22nd with Dr. L. B. Golden, of Columbia, doing the preaching and Prof. D. D. Kennedy leading the music. Please pray for us.

The writer is to be with brother B. E. Phillips in a meeting at Fork church beginning on the third Sunday in this month.

Fraternally yours,
T. W. Talkington

10¢  25¢

Calotabs

For Biliousness, Sour Stomach, Flatulence, Nausea and Sick Headache, due to Constipation.

TWO CLIMAXING WEEKS at Ridgecrest Assembly

AUGUST 16 TO 22

BIBLE AND CHRISTIAN LIFE CONFERENCE



Hon. Josephus Daniels
Washington, D. C.



Dr. J. H. Franklin
Chester, Pa.



Hon. Pat M. Neff
Waco, Texas

PROGRAM AND FACULTY MEMBERS



Mrs. W. F. Powell
Nashville, Tenn.



Mrs. C. D. Creasman
Lewisburg, Tenn.



Dr. W. O. Carver
Louisville, Ky.



Dr. W. T. Conner
Ft. Worth, Texas



Dr. P. E. Burroughs
Conference Director



Mr. Perry Morgan
Assembly Manager



Dr. R. W. Weaver
Washington, D. C.



Dr. G. S. Dobbins
Louisville, Ky.



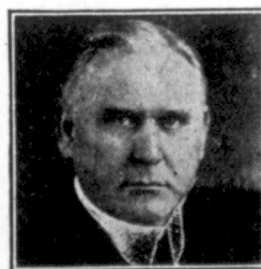
Dr. John L. Hill
Nashville, Tenn.



Mr. B. B. McKinney
Song Leader

AUGUST 23-29 TRUETT WEEK

**Preaching
Twice Daily
by
GEO. W. TRUETT**



**FOR PROGRAM
RATES, RESERVATIONS
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ANY INFORMATION
Address
MR. PERRY MORGAN,
Manager
Ridgecrest, North Carolina**

NO MORE DEBT-PAYING CAMPAIGNS

THE LAST SESSION of the Baptist State Convention left the planning for paying Mississippi Baptists debts to the Board of the Convention. The Board left the planning to the Executive Committee. The Executive Committee adopted the Five Thousand Club and recommended it to the constituency.

This plan calls for five thousand members who will contribute \$1.00 each per month, over and above their regular contributions. The funds raised through this plan will be used in paying matured principal. When all matured principal shall have been paid, any remaining surplus may be used in paying past due interest, but none will be used for interest so long as there remains any past due principal.

Five thousand members contributing one dollar per month each will give a total of sixty thousand dollars in a year's time. This amount will take care of both the maturing principal and the annual interest of the bonded indebtedness assumed by the Convention.

The success of the Five Thousand Club will mean no more annual debt-paying campaigns; it will mean that Mississippi Baptists will pay out of debt and stay out of debt; it will give increased impetus to the Cooperative Program; it will give increased impetus to the local church program.

The Five Thousand Club contemplates no church quotas, no association quotas, and no church collections. The immediate task before Mississippi Baptists is to secure five thousand members who will join the Five Thousand Club and contribute one dollar each per month.

The ladies in the Woman's Missionary Union will do their part as always. No worthy enterprise can measure up to its possibilities without the ennobling influence of the women. The Five Thousand Club has nothing whatever to do with the Hundred Thousand Club, which was organized for the purpose of paying the debts of the Southern Baptist Convention.

GILT-EDGE INVESTMENT

MISSISSIPPI BAPTISTS have invested in Christian Education (Mississippi College, Mississippi Woman's College, Blue Mountain College and Clarke College) the sum of \$3,000,000. Of this amount \$1,750,000 has been invested in buildings, land, and equipment. The remaining sum of \$1,250,000 is a permanent endowment fund for the three colleges. \$500,000 of the \$3,000,000 came from individuals and foundations from outside Mississippi. \$2,480,000 of the \$3,000,000 has been paid. There is a balance of \$520,000 in bonds which Mississippi Baptists are honor-bound to pay.

INVESTMENT IN CHRISTIAN LEADERSHIP INVESTMENT IN CHARACTER BUILDING

THIS FINANCIAL INVESTMENT of Mississippi Baptists has enabled them, through their colleges, to place in thousands of homes trained Christian mothers; into thousands of class

rooms consecrated Christian teachers; in thousands of pulpits trained pastors; into church, business, professional, agricultural, and social circles, trained Christian laymen and laywomen; into home mission and foreign mission fields scores of devoted soldiers of Christ.

THE \$520,000 IN BONDS

THE FIRST of these bonds were issued in 1922, in which year the total receipts from the Cooperative Program were \$387,913.86. Christian Education's percentage of this amount was a little more than \$95,000. Everything indicated that the Cooperative Program receipts would continue on this basis. Arrangements were made to retire the bonds annually from Christian Education's percentage of the Seventy-Five Million Campaign receipts, and similar authority to provide for the annual maturities of these bonds, following the close of the Seventy-Five Million Campaign, was given by the State Convention of 1922. The following year, however, Cooperative Program receipts began to shrink and continued to shrink more and more each year until in 1935 the total amount received from the Cooperative Program was \$82,000 as against the receipts in 1922 of \$387,913.86. **THIS SHRINKAGE IN COOPERATIVE PROGRAM RECEIPTS PREVENTED THE PAYING OF THESE BONDS IN THE SCHEDULED TIME AND NECESSITATED ANNUAL DEBT-PAYING CAMPAIGNS FOR THE PAST SEVEN YEARS.** If the Cooperative Program receipts had held up, every nickel of the bonded indebtedness would have been paid according to schedule.

INTEGRITY

MISSISSIPPI BAPTISTS must preserve the integrity of the State Convention. To do this \$520,000 must be paid. Still we cannot afford to have any more annual debt-paying campaigns in order to liquidate this worthy mortgage on Christ's work in Mississippi.

THE FIVE THOUSAND CLUB, THE SOLUTION

THE SUCCESS of the Five Thousand Club will solve all of the Convention's financial problems. It will eliminate for all time annual debt-paying campaigns; it will enable us to pay out of debt and stay out of debt; it will infuse a spirit of enterprise into all of our denominational work in Mississippi; it will proclaim to Baptists in every state in the Union that Mississippi Baptists live up to their obligations; it will restore the confidence of financial circles in our ability and intention to pay, and may enable us to arrange refinancing of the entire issue at a saving of one or two per cent in interest.

COURSE IS CLEAR

OUR COURSE is clear! We must make the Five Thousand Club succeed! The Five Thousand Club will succeed! Pray for its success! Give to its success! Give as you pray!

Let's Pay Out of Debt and STAY Out of Debt

FRANK E. SKILTON, GENERAL CHAIRMAN